

THE  
SEVENTH-DAY  
SABBATH

Sought out and celebrated.

OR,

The Saints last Design upon the  
man of sin, with their advance of  
Gods first institution to its pri-  
mitive perfection, being a clear  
discovery of that black cha-  
racter in the head of the  
little Horn, *Dan. 7. 25.*

THE  
Change of TIMES & LAWS.

With the Christians glorious Conquest  
over that mark of the Beast, and recovery of  
the long-sighted seventh day, to its ancient  
glory, wherein Mr. *Aspinwall*, may receive  
full answer to his late piece against  
✓ the SABBATH.

By *Tho. Tillam*, Minister of the Gospel.

*Psalm 102. 12, 14. Thou shalt arise & have mercy  
upon Sion for the time to favour her, yea the set  
time is come. For thy servants take pleasure in  
her stones, and favour the dust thereof.*

London, Printed for the Author, and are to be  
sold by *Livewell Chapman* at the *Crown* in  
*Popes-head-Alley*.



To the Church of Christ which is  
at Colchester gathered by Gods  
grace with the Authors Mini-  
stry into the beautiful or-  
der of the Gospel.

*Precious and therefore Beloved,*



What hath the holy one done for  
you! what hath Gospel grace  
wrought in you? who are  
these that lie as a cloud and  
as doves to their windows: *Isa. 60. 8.*

Happy day when the eternal spirit broke  
open your doors, and led you through the  
pangs of the new birth into the favour of  
God by Christ. Blessed season when the  
Almighty displayed his bright beams of e-  
vangelical light, forming Christ in your souls  
by the same way that the blessed virgin con-  
ceived, viz. by the ear; alluring you out of  
Babylonish abominations, worldly pollutions,  
and unscriptural mazes to follow the Lamb  
in all his precious appointments.

### The Epistle.

Look ( my beloved ) from the top of the mountain ( to which grace hath advanced you, ) and behold the woful world still wallowing in wickedness and weltring in blood under the wrath of a jealous God, in a hopeless, graceless, christless condition.

1 Cor. 6.  
11.

And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, no more strangers and forreiners but fellow Citizens with the Saints, and of the household of God, founded upon your Rock of Ages whose mysterious habitation and temple ye are. . Now what shall we return to the Lord for these invaluable benefits ?

I hope there is not a soul of you that dare slight such unsearchable riches of grace, I trust you are truly enlightned & purely principled, which with the sence of your former weight of sin ( the intolerable burthen of an awakened conscience ) will cause you for ever to delight in Christs shadow, and sit with soul-satisfaction under the spread wings of the eternal Saviour ; that soul hath onely a name to live that loves not such a Lord.

Amongst all the b'essings bestowed upon man, God made for him a holy sabbath, and this of old was the honour of Gods Israel, and shall be again the glory of such as stand in the antient path enquiring for the good old way. Now since Jehovah hath graciously revealed

### The Epistle.

revealed Sabbath light amongst you, and laid you under many endearments, let each soul ( that is indeed a Saint ) take up with the Psalmist, Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee, for truly you have need of rest amidst all your reproaches for the Law of your God, and to strengthen you for new trials, especially if you and I ( who have hitherto enjoyed our pretious liberty ) should experience what we hear, namely that the present powers make no conscience of Oaths or Acts ; if this should prove so indeed, what can be expected to Sabbath-keepers but new prelatical persecution ?

There is a solemn Oath taken before God and men to protect such as profess faith in God by Jesus Christ though differing from the doctrine or discipline of the nation which is seconded by the present lament who have enacted, That such as profess faith in God, Father, Son, and Spirit, and own the scriptures, shall not be compelled by penalties, nor restrained from their profession, though differing from the publick Doctrine, and discipline, but shall be protected in the able exercise of their religion.

Inster for Gover. Artic. 36, 37. Parl. Petit. 1657. pag. 13.

But notwithstanding these great engagements, there would be little probability of peace

### The Epistle.

peace should their principles be as some are persuaded.

Wherefore flie with speed to your experienced City of refuge and improve your interest in heaven for the suppression of Jeroboams sin, who did not onely advance the device of his own heart in the time of worship, but imposed it on the people, and so made Israel to sin.

Strive with your prayers against the remaining corruptions, rising oppressions, appearing persecutions: a manifold enormities of a revolting nation: God hath eminently punished the princes and the Kings children and (threatens) all such as are clothed in strange Apparel: and yet how this abomination abounds amongst us! yea tis feared that as Jehu pulled down one Baal and advanced two golden Calves, so the suppression of one proud Prelate may be attended with the promotion of many persecuting Presbyters, and then farewell our precious Gospel priviledges if ever our liberty should be at their allowance; They have already put forth their sting by underhand attempts to obstruct this great truth of Gods Sabbath.

Their contentious Lecture at Colchester, termed your Gospel Baptism, an intant damning doctrine and the ministers thereof the

### The Epistle.

the Devils Factors stirring up Rulers against us, which probably may prove their strongest arguments in opposing the Sabbath. As for such (either Presbyterian or any other opinion) who are of a Gospel frame of Spirit free from Ishmaelitic persecuting principles, I do not in the least reflect upon them, but highly prize all the lovely appearances of Christ in them: knowing that such (though our elder Brethren) dare not murmur at our fathers love, who hath enlightened our minds: with the revived glory of his Royal Sabbath but will like noble Bereans weigh this serious (and I hope sober) work in the balance of the sanctuary.

If such as would have a precept of this high import smothered or concealed, under a bed of security or Bushel of plenty were thoroughly awakened by the whisperings of Christ; they would readily proclaim this glorious truth upon the house top. If this lively oracle of Gods seventh day Sabbath be not clearly Instituted by the Father, Ratified by the Son, Approved by the Spirit, and observed by the Saints, Let it be confuted and rejected; but if this Royal Law be thus established, how dreadful must be the continued weekly pollution of it after Christs call to repentance and reformation? God hath long winked at the dayes of our ignorance but

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but he will not long bear with wilfulness. As for you the beloved spouse of Christ ( Elders, Deacons and Brethren) I do bless the Almighty for you; I can never sufficiently admire that unexpected passage of providence that made plain my path unto you; and truly since God hath so eminently crowned my weak (but willing) endeavours among you, we cannot without ingratitude forget the many fatherly favours and constant encouragements of that worthy instrument who first invited me to serve you.

The good Lord strengthen us by the choice graces of his precious spirit that we may never forget our interest in this honoured Patriot, or in the least blemish our most holy profession. Your gracious submission to gospel truth hath filled my soul with joy, and I am sure God hath enriched your hearts with gifts and grace since your souls were set towards his Sabbath. 'Tis very much for your sakes (who have earnestly desired it) that I have thus far engaged; wherefore with endeared bowels of love I present it to you, the good Spirit engrave it in your hearts that you may honour it in your lives, till the Lord of the Sabbath crown all your services and sufferings with everlasting rest. Dear Brethren cease not to pour out your souls on the behalf of

Yours faithful and affectionate  
Minister

Tho. Tillam.



## THE Seventh Day SABBATH Sought out, and celebrated,

BY  
Saints obtaining Victory over the  
Mark of the Beast.

**T**he first Royal Law that ever Jehovah instituted, and for our Example celebrated, (namely his blessed *Seventh-day Sabbath*;) is in these very last days become the last great controversy between the Saints and the *Man of sin, The Changer of Times and Laws*. Awake ye slumbering Virgins, the fig-tree is apparently budded; the signs of his second coming who is *The Lord of this Sabbath*, are so fairly visible,

### Romish Deceits.

sible, that although the day and hour be not known, yet doubtless this generation shall not pass, till new *Jerusalem's* glory shall crown obedient Saints with everlasting Rest.

Wherefore rouse up your selves, ye spirited Citizens of *Sion*; shake off the dust and trash of beastly *Babylon*; and whiles that imperious Harlot shames not to assert that Ignorance is the Mother of Devotion, let heavenly wisdom be your sole design, with raised expectations of his faithfull performance;

*Hab. 2. 14.* who hath promised, *That the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.*

*Dan. 12. 4.* Many shall run to and fro, and knowledge shall be increased.

*2 Thes. 1. 8.* Whiles vengeance in fiery flames shall be the portion of such as are disobedient and willingly ignorant.

Remember the slights and deceits of imposing Pope and Prelate, their Altars, Pictures, Gossips, kneeling at the Rail, Surplice, with the whole *Systeme* of invented service; and let this consideration quicken all that fear the Lord, That the very same Horn who thus imposed his Canons upon our consciences, must change our Times no less then our Laws, or else he is not Antichrist.

*Dan. 7. 25.* Since therefore 'tis undeniable that we have been deceived by his Laws, 'tis worthy

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### The confident Scoffer.

our enquiry, whether we have been cheated of the appointed *Times of Gods worship*? 'Twill be said to that soul that (after warning) shall be found in the weekly pollution of Gods Sabbath; 'tis not one day in seven will serve turn, when the books shall be opened, and that very seventh day on which God himself rested shall be found expressly commanded. The Beasts Wafer cakes and Water in stead of enjoyed Bread and Wine, will be as excusable one day as the change of Gods holy Sabbath. *Rev. 2. 7*

As for such professors who surpass the late Prelates in scoffing at Gods Sabbath as an empty form, a trifle, &c. let *New-England* (however mistaken in the precise time) mourn over their licentiousness in these sorrowfull strains.

“No measure of tears are sufficient to lament the present estate of times, that when the Lord Jesus was come forth to vindicate the cause and controversie of *Sion*, there should rise up other instruments of spiritual wickedness in high places, to blot out the name and sweet remembrance of this day from off the face of the earth.

“The enemies of the Sabbath are now not so much negligent time-servers and aspiring brambles, whom preferment principally byassed to knock at the Sabbath; but those

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“ who

*The Beasts Mark.*

4  
 " who have eaten bread with Christ ( a generation of professing people ) do lift up  
 " their heel against the Sabbath: So that  
 " what could formerly not be done by Angels of darkness, the old Serpent takes another course to effect by seeming Angels of  
 " light.

And what enlightened soul can cease to rest in a heart full of sighs, not only for such frothy professors, whose earthly minds under spiritual pretences contemn Gods hallowed time without fear or trembling; but even for those whose ignorance hurries them ( hood-wink'd ) from week to week to wallow in wickedness, being that day most busily employed about their perishing bodies, which God hath solemnly designed for his honour, and health of their immortal souls. Never more cause of mourning, then to see Saints in these days of light still honouring the little Horn in the gross abuse of the Lords Sabbath time, and the Lords Supper-time. Why Christians will you stick here? Have you got victory over the Beast, and beheld the Holy One tumble down his Image, and will you now lose all your labours for want of a compleat victory over the *Marke of the*  
 Rev. 15. *Beast*, which is so visible and legible in the  
 2. & 20. head of the little Horn, *The changer of Times*  
 4. *and Laws*. Therefore hath the curse devour-  
 ed

*The Position in its parts.*

5  
 ed the earth, *Because they have transgressed Isa: 24. the Laws, changed the Ordinance, broken 5. the everlasting Covenant.*

You are assured Christians the Horn hath changed the *Laws*; and he cannot be that Horn unless he change your *Times* also; will you therefore wisely weigh that he had no *Times* to change, save the *Lords Sabbath* time, and the *Lords Supper* time, and these he and none but he hath changed, as I shall plainly prove under this *Position*.

*The seventh day Sabbath is a perpetual royal Rule for the righteous, established by precept and president, to Gods praise, and Saints priviledge.*

And to prevent a sudden censure of singularity, let the ingenious know, that this Conclusion contains not a tittle different from the professed doctrine of the esteemed Orthodox of this age, as will appear in its parts as so many heads of the ensuing Treatise.

1. The Sabbath is one of the Assemblies approved points. *Art. Relig. p. 35.*

2. The time is confessed to be the very seventh day determined by God; for thus write the Elders of *New England* ( with whom accord our English Synod. )

" Not onely a day, nor onely a rest day,  
 " but the rest day or Sabbath day which is

B3

" expressed

1. *The Rest.*

2. *The Time.*

*Thes. Sab. p.*

100.

*Large*

*Cap. p. 34*

*The Position justified.*

“expressed and expressly interpreted in the  
“Commandment to be the 7th. day, or a  
“7th. day of Gods determining, and there-  
“fore called the Sabbath of the Lord our  
“God, is here also enjoyed and command-  
“ed as generally moral.

Here is a full and free confession, and all  
I shall crave of Christians is but to observe  
the true seventh day Sabbath until some o-  
ther day of Gods determining shall be pro-  
duced; but since that will never be done, I  
shall proceed to the third point.

3. *The* Gods precept, seconded by his own pra-  
*Autho.* tise gives such full honour to the Sabbath,  
*vity.* that I hear of none save Atheists, Papists,  
Prelates, Ranters, Quakers, and some No-  
tionists that gainsay it.

4. *Per.* Neither was this ancient Law instituted  
*petuity.* for a year, or an age, but perpetuated to all  
posterity, as is fully acknowledged, *Synod*  
*confes. p. 38.*

5. *The* This royal Sabbath is no base or beggarly  
*sanctifi-* rudiment (as some tremble not to reproach  
*cation.* it) but an honourable perfect Law of liberty,  
*Thes.* worthy to be embraced by all the heavenly  
*fab. p. 49* race of true believers.

6. *The* Not as a Covenant accompanied with  
*Rule.* thunder, denouncing curses for the least dis-  
obedience; but as a holy, just, religious Rule,  
breathed by the still and soft voice of the  
Gospel, To

*False Rests removed.*

To persons principled in Church order, *7. The*  
*Isa. 8. 13.* (the Antitype of Gods Ark) in *Persons.*  
whose renewed hearts by vertue of the new  
Covenant all Gods Laws are fairly registred  
which are by others slighted. *Hos. 8. 12.*

And all for these two great Ends, 1. To *8. The*  
honour God, 2. To enjoy him for ever (which *Use and*  
is the peculiar prerogative of such as obtain *End.*  
victory over the Beasts Mark, *The changer of*  
*Times and Laws.* And thus each title of my  
tenent being attested (in so many words) by  
such as are esteemed Orthodox, I hope it may  
freely appear without prejudice.

*The seventh-day Sabbath is a perpetual*  
*royal Rule for the righteous, established*  
*by precept and president, to Gods praise*  
*and Saints privilege.*

*First, Of the Rest.*

The Hebrew *Shabbat*, signifieth a  
cessation from common work, and where it  
is first found it is Gods rest; and the day for *Gen. 2.*  
ever separated and consecrated for the honour  
of the most High, in memorial of his most  
glorious works of Creation, the benefit  
whereof is extended even untous, and mo-  
rally engageth us to the Religious Observa-  
tion of it, which can never be truly sanctified  
until all false Rests be removed, such as Nat-



### Meridian Glory.

onal custome, humane tradition, shade speculation (all which are but vain worship;) and as for natural or civil relations, carnal encumbrances, with those sensual pleasures which steal away the soul from Gods Sabbath, they are all but Egyptian reeds; and therefore let the Prophets alarm rouze up the self-denying Disciple from every deceit.

*Math. 15.9.* *Arise and depart, for this is not your rest, because it is polluted it shall destroy you with a sore destruction.* And so taking up the Cross of Christ, with Spouse-like affections, enquire, as for the place, so for the Time of rest. *Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flocke to rest at Noon.* Observe, the Spouse of Christ enquires not onely where, but when; not onely for his flocks resting place (which is his bosome,) but also for the Time, the rest at Noon; Christ hath his Gospel seasons to sit in State; Meridian heighths like the Sun in his circuit weekly returns to beam forth his grace to his beloved; which the Spirit terms, **I N S E A S O M.**

*2 Tim. 4. 2.* I have heard of a silly shift to shuffle off Gods Sabbath, in making Christ the bolster of disobedience, unscripturally asserting that Christ is the Sabbath, thus confounding resting place with resting time. But as for this Time

### The three-fold Mystery.

Time of rest placed in the midst of the Royal Law, it is truly Moral and so termed, as Baptism and the Lords Supper are termed Sacraments, in distinction from inferiour Ordinances, though neither of the terms Moral or Sacrament be found in Scripture.

The word *Moralis*, signifieth belonging to manners; and therefore the ten Commandments are fitly termed Moral, as being indeed an exact rule of good manners, informing us how to demean our selves towards God and men, and it is in all things equal, holy, just, and good; yea and every way suitable to pure Nature and Grace, and though the Bishop \* see not a suitability in the Sabbath to pure *Adam*, yet those who are better learned, can see it suitable to the glorious Creator; who in observing it, made himself a pattern to his Creature, and surely nothing can be more lovely and delightful to a person principled, then to follow his gracious God in a president so pleasant: Indeed Natures light as now 'tis blurred and clouded is not capable of judging in the things of God, every man is naturally Popish, framing Idea's of the Deity, setting up images or imaginations, 'tis therefore most absurd to try the morality of the Second or of the Fourth Commandment at corrupt natures Tribunal.

But

### The Threefold Mystery.

But this threefold mystery may possibly add strength to the Sabbath Morality, if it be observed:

1. That innocent *Adam* had all the ten Commandments written in his heart, whiles his heart was flesh.  
*Rom. 2.*
  2. When his heart was condensed into stone, and thereby the Moral Law was detached, God condescends (for prevention of sin) to write all the very same Lawes in Tables of stone.  
*Gal. 3. 19.*
  3. And when Gospel grace appears in new Covenant clemency transforming our hearts again from stone to flesh, the very Laws written in Tables of stone are once more registred in the fair Tables of renewed hearts, and that for this end, *that we should walk in his statutes, and keep his ordinances and do them.*  
*Heb. 8. 10, 11. 3 Cor. 3. 3. Eze. 11. 18, 19, 20.*
- He that sees not through this three-fold mystery, depths of wisdom, with unsearchable riches of mercy, may well suspect an unchanged stony heart, whiles the renewed soul beholds the revived glory of Gods seventh-day Sabbath, as a Moral duty suitable to *Adam* in his pure nature, and good for Saints in the present state of grace, freely concurring with this conclusion touching the morality of a Law; *That a moral Law is not meerly good because commanded; but*

### The Morality vindicated.

*It is therefore commanded because it is good:* and such is the nature of the seventh day whereon God rested purely good, and therefore commanded; though depraved Nature cannot discern it.

As the nature of a moral Law doth thus confirm Gods Sabbath and none other; So the title of the moral Law, involves and secures this blessed day amongst the ten precepts, termed in Hebrew, *עשרת הדברות* in *Exod. 34.* Greek *Δεκαλογος*, in English it hath borrowed the title of Decalogue, or the Law of ten words or Commandments, all of equal honour and dignity; though Satans delusions have prevailed with licentious spirits to slight and censure one of these ten Moral commands as ceremonial, and from hence to ascend even to Blasphemy, in reckoning this Moral precept amongst beggarly Elements, and so charging the glorious God with the observation of a base Ceremony, since nothing is more certain then that the Highest himself did both sanctifie and celebrate the seventh-day Sabbath, and that before sin, and consequently before any need of a Saviour, or Ceremony shadowing him: As for the arguments levelled against the Morality of the Sabbath, they do most of them strike at the morality of the whole Decalogue.

**Dent. 5.** For if the Sabbath be ceremonial because the Jews were obliged by their deliverance from Egypt to observe it; upon the same account the whole Decalogue is ceremonial, since they are laid under equall engagements to the whole Law; *I am the Lord thy God which brought thee out of the Land of Egypt from the house of Servants, Thou shalt have no other Gods before me, &c.*

**Exo. 20.**

**Rev. 11.**

Wherefore let such as are experienced of their greater deliverance from all the slavery of spiritual Egypt, religiously observe every jot and tittle of this Moral, holy, just spiritual Law, as spiritually as is possible, and God will teach such sincere souls that 'tis a strong delusion to talk of keeping that seventh day Sabbath spiritually, whiles 'tis prophaned literally.

**Math. 5.** 'Tis true our Lord Jesus enjoyeth a more intrinsecal and spiritual observation of the Decalogue, but withal he ratifieth and establisheth every tittle, he that dare bee so deluded as to prophane the Seventh day under pretence of keeping a spiritual Sabbath, dare not commit corporal uncleanness or murder, under the like colour of the spiritual observation of these Laws. The truth is, such consciences dare be bolder with God in robbing him of holy time, then they dare be with Man in stealing his common goods.

Chri.

Christian, thy Redeemer hath obtained as well corporal as spiritual mercies for thee; *wherefore glorifie thy God (in sanctifying his Sabbath with the whole Law) both with thy body and with thy spirit which he hath purchased.* **1 Cor. 6.**

Such who study contention instead of obedience, labour to undermine the Morality of the Law from that promise (which they say was peculiar to Israel) of long life in the Land which the Lord thy God giveth thee.

1. But first, this smites at the whole Law out of hatred to Gods seventh day Sabbath.

2. Let it be considered that those words are rather a motive then a mandate.

3. 'Tis dull Atheism to fancy the possession of a foot of Land that is not Gods gift, and therefore binding us to obedience. *For he hath made of one blood all the Nations of men for to dwell over all the face of the earth, and hath determined the times before appointed and the bounds of their habitations.* **Acts 17.**

4. 'Tis high ingratitude in us above all people, in the midst of so much peace, plenty, light and liberty, to contend against Gods holy Laws, rather then to submit to his holy Sabbath.

5. The promise of long life was not peculiar to Palestine, but a motive to Israels obedience.

obedie

obedience both in the Wilderness and in Babylon, yea and to the Gentile Profelytes in all Nations, and 'tis worthy our consideration how the Apostle renders it. *Not land but earth, that thou must live long on the earth*; and so the word, ארצה properly signifies, and the statute word for word runs thus. *Honour thy father and thy mother that they may prolong thy dayes upon the earth.* Thereby freeing obedient children from untimely death, and investing them with the comforts of life; Hence 'tis manifest, that both Jews and Gentiles are bound to improve their blessings unto obedience, and no longer endeavour to defile the whole Decalogue, rather then set to the sanctification of Gods true Sabbath.

But the Sabbath hath another sort of adversaries, who assert the whole Laws morality, and yet plead the Sabbaths mirability (which scarce favours of rationality) And that the depraved creature may sin with an high hand, against that very place where first he sinned, he endeavours to divert Paradise of the glory of the Sabbaths institution, boldly asserting that mans sin was more ancient then Gods Sabbath. And this fancy is fathered upon the Psalmist, whence *Psal. 49. 12.* 'tis asserted, *That Adam being in honour did not abide a night,* and therefore his sin prevented

prevented the Sabbath. But the text is abused, for the word אלהים is future *Hiphil*, and thus word for word rendered, *Man in honour shall not abide a night*, that is, such as the context mentions, that trust in their wealth, &c. But (saith the spirit) *He shall never see the light*; this cannot be applied to Adam, unless the Preacher of *Peters Colchester*, or some of the same fancy (whom I would modestly provoke to a reply) can shew what fathers Adam could go to.

But to prove that the Sabbath was instituted before sin, and consequently no Ceremony leading to a Saviour, take notice that man (the last and best piece of the visible creation) yea and Angels also stood in their integrity with the closure of the sixth day, for then all things were very good.

And no sooner did the sixth day end, and Gen. 1. the seventh begin, but God rested, sanctified, 31. 6. 2. and celebrated his holy Sabbath, in which 1. with he was refreshed, or exceedingly well satisfied with the goodness of all his creatures, Job 38. 7. Luke 2. which must needs precede sin, by which the creature became very bad. Ex. 31. 17.

Some time must be allowed for the sin of Angels, and after that for the parley with the woman: It was no little space wherein Adam gave significant names to every creature one by one. But

*Sin against Light.*

But enough is shewed of the Sabbaths precedency of sin, and so for the vanishing of this invention.

*Object.* But 'tis further objected (though faintly) that *Adam* having no servants, &c. was not in a capacity of keeping the fourth Commandement.

This is such a shift that it opens the door of licentiousness too wide for all persons that have no servants, rich Citizens that use no cattel, &c. So that still Gods first, and mans best and most delightfull Law for spiritual solace, shines in full glory out of Paradise; and though the decayed Prelates would render it improper for pure *Adam*, yet since 'twas observed by the pure God, and declared by Christ to be made for \* Man, doubtless if *Adam* were a man 'twas made for for him, yea and for all his posterity that bare the image of God, and are called Man or Woman. The first invention thus failing and no possibility of expelling the Sabbath out of Paradise, a second design is endeavoured, *Viz.* to confine this royal Law within the precincts of *Palestine*, as a legal ceremony peculiar to the Jews. This was the account given of a pretended conference at *Peters Colchester*, where they were carefull to prevent opposition, by continued dictates far differing from the nature of a

con.

*Mar. 2,*  
*37.*

*The Saints sign.*

conference. The Person chiefly engaged was a Tradesman, a sad Omen to the decayed Clergy, who silently admired his invention while he opposed his own New England principles, manifestly sinning against his light, in rendering the Sabbath ceremonial, a cause given to the Jews for a sign; over whose deplorable condition New England thus laments.

"It may affect ones heart with great Sorrow  
"mourning to see the many inventions of Sabbath  
"mens hearts to blot out this remembrance  
"of the Sabbath day; they first cast it out of  
"Paradise, and shut it out of the world until  
"Moses time, when in Moses time 'tis published  
"as a Law, and crowned in the same  
"manner as all Moral Laws, yet then they  
"make it to be but a ceremonial Law, continuing  
"only till the coming of Christ  
"Jesus.

Thus New England mourns over such impieties, and 'tis cause of grief indeed, that one of their own professed Members should so openly oppose their impregnable doctrine of the morality of the Sabbath.

It is truth that the Sabbath was given to the Jews for a sign, and so was Christ himself, *Exo. 31*; *Isa. 7. 14. Luk. 2. 11. 34.* but it follows not that either Sabbath or Saviour must be therefore ceremonial. The Saints

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oro

are set for signes, so is the holy spirit, 1 *Joh.*  
*1/4.8.18* 4. 13. yea for the very same sign as the Sab-  
*Exo.20.* bath is, viz. *That you may know that I am*  
*12, 20.* the Lord that doth sanctifie you. There  
 the same honour is put upon the Sabbath, as  
 upon the holy Spirit; yea let the self-deny-  
 ing Disciple know, that in the conscientious  
 observance of Gods Sabbath, he shall not  
 long want the blessed sign of Gods sanctify-  
 ing presence.

The Sabbath is indeed a signe of good  
*Exo. 20.* things formerly produced, as the worlds crea-  
*31.13.* tion, or else of good things at present enjoy-  
 ed, as Gods sanctifying grace; but never  
 was it set for a sign of good things to come,  
 \* *Com<sup>o</sup>* like the ceremonial \* Sabbaths. I might  
*para Col.* here retort the vaunting language of the  
*2.17,18.* Preacher of *Peters* (of cutting off *Goliaths*  
*with Ln.* head with his own sword) for if the Mora-  
*4.18,19,* lity of the Sabbath cease by being a sign to  
*21.* the Jews in their generations, upon the same  
*Dent. 6.* account must the whole Law cease to bee  
*5,6.7,8.* Moral, since Gods spirit hath set it also for  
*3.13.* such a sign.

Thus while vain man findes out inventi-  
*18, &c.* ons to slight Gods Sabbath, as a Jewish ce-  
*Mat.22.* remony because given to that people for a  
 sign, he rejects the Holy spirit, Scriptures,  
 Christ and all, as so many Jewish ceremo-  
 nies.

Neither

Neither is it possible to escape the *Dilem-*  
*ma* by saying that the Sabbath is Moral, but  
 the seventh day Ceremonial, for though the  
 seventh day and Sabbath be terms converti-  
 ble in the fourth Commandement, yet even  
 in the place mentioned the term seventh day  
 is not set for the sign, but the term Sabbath.

And whereas the same person puzzled  
 the people by a third invention (but without  
 the Book )

That if we observe the Jews Sabbath we *Object<sup>o</sup>*  
 must also offer the Jews sacrifices.

3. New England Divinity might have *Answ.*  
 instructed him, That if sacrifices could make  
 the Sabbath ceremonial, then they may make  
 that day and every day ceremonial; but sa-  
 crifices make not the Sabbath ceremonial,  
 therefore not the day.

2. All sacrifices were recorded types of *Heb. 9.*  
 Christ, and therefore abolished; but the  
 Sabbath did never type out Christ therefore  
 never abolished nor changed.

3. The seventh day Sabbath is part of the  
 Law Moral, where no syllable is found of sa-  
 crifices, tis therefore as absurd to conclude  
 we must offer sacrifice, if we will keep the  
 Sabbath, as to say we must keep the Cere-  
 monial Law if we observe the Moral.

When these fancies fail, and the Sabbath  
 can neither be expelled Paradise, nor confi-

*Christ traduced.*

ned to *Canaan*. A third invention is found; to make Christ a bolster to disobedience, by proclaiming him a Sabbath-breaker. Who never transgressed no not a tittle of the least Ceremony. For had he failed of the smallest service, he could never have been the Saviour of the world. God must have a Lamb without spot or blemish.

The charge brought against Christ is

1. That he justified his Disciples in plucking Ears of Corn; as well he might, when the Law expressly allows it, without restraint of time; and where no Law is, there's no transgression.

*Dent.* 23  
25.

*Eccle.* 7. If the Pharisees were righteous over  
16. much (who had so deeply suffered for slight-  
*Eze.* 20. ing the Sabbath formerly) shall the Lord  
13. of the Sabbath be censured for allowing that  
to his hungry Disciples, which even the Hypocrites themselves did not deny their beasts?

*Luk.* 3. that is, Necessary food.  
15. If Professors are not ashamed to joyn  
with Scribes and Pharisees in censuring our  
Saviour as a Sabbath-breaker, yet let not  
these continue bold, while Christs words  
make the others blush, *Luke* 13. 17.

And whiles our Advocate performs his  
office in pleading the cause of his Disciples,  
let Christians learn to content themselves (by  
the Apostles examples) with a slender Sab-  
bath

*Sure sustenance.*

both days Dinner, rather than prophane the  
sanctified season to make provision for their  
perishing bodies. Trust to his word who  
both promised to such as *first seek his King-  
dome, that all things needfull shall be suppli-  
ed, he will never leave thee nor forsake thee,*  
but rather than fail, he will put forth a bea-  
st of his Divinity to feed thee, who dost faith-  
fully follow him. Wherefore resolve to serve  
him, though he feed thee but with Ears of  
Corn: and this also be grudged by super-  
stitious Pharisees.

*Mar.* 6.

34.

A second charge jointly brought by the  
Hypocrites of old, and present Professours  
against our innocent Saviour, is about the  
Cripples miraculous cure, and carrying his  
Bed on the Sabbath. Whereas they were no  
more capable of understanding the supposed  
violated Scripture, then of discerning the  
person they quarrelled with.

*Jer.* 13.

The scope of the Scripture is onely to re-  
strain traffick and travel for gain in our or-  
dinary callings, but not to obstruct any work  
simply for Gods glory and spiritual profit;  
neither did the man transgress any letter of  
the Law, for 'tis Thy work the Law forbids,  
but this was properly the Lords work to  
confirm the miracle wrought upon a help-  
less and almost hopeles creature.

*Jer.* 13.

21.

*Neb.* 13

11, &c.

The Word of God freely allows bear-  
ing

*Mat.* 12

C 3

ing

5.

*Job. 7. 21* ing of Burdens for his own honour even on  
 23. the Sabbath, as in Circumcision and Sacri-  
*Jose. 6.* fices, in the miraculous taking of Jericho,  
 12 & 10. and in \* war. And so far was our dear Re-  
*1 Kin 20* deemer from slighting the Sabbath that he  
 28, 29. singled out that Sanctified season to honour  
 it with his chief miracles. Gods spirit enjoyns  
 exact obedience to those truths that were  
 \* *Heb. 2.* confirmed by \* maricles, and as the wo was  
 1, 2, 3, 4. greater to those ungratefull Cities where his  
 chief maracles were wrought, so it will be  
 sad for such as will persist in slighting the ho-  
 ly Sabbath, which he hath so eminently  
 crown'd with his wonders.

After labour hath bin spent in vain to fasten  
 some defamation on the Lord of the Sabbath,  
 the next invention is to fall upon his servants.

And first, they seek some shelter for Sabbath  
 breaking from the Apostles words; One

*Rom. 14.* Man esteemeth one day above another: A-  
 5. nother esteemeth every day alike. The Apo-  
 stle doth not here expose Gods moral Sab-  
 bath to our censure, or to be esteemed or  
 disesteemed as we please; for he had before

\* *Rom. 3* firmly established the moral Law \* and  
 13. cannot be thought to destroy what he hath  
 settled in the same Epistle; onely in meats and  
 dayes ceremonial, he leaves weaklings to li-  
 berty, for since Christ hath took down the  
 wall of partition, The persons places, meats  
 and

and days which did support it are all level'd,  
 but the seventh day Sabbath was instituted  
 long before that partition wall was raised.  
 So that 'tis not in our liberty to esteem it as  
 we please, for God himself hath made it ho-  
 ly, and so esteems it whether we do or no.  
 'Tis God that from the Worlds foundation  
 placed holiness in this day, and what God  
 hath sanctified let not us presume any longer  
 to make common.

Another argument, is drawn from *Gal.*  
 4. 10. *Ye observe Days, and Months, and*  
*Times, and Years.*

He cannot here condemn the observing of  
 all days, since Fasting and Feasting days are  
 approved by Christ and his Church, onely  
 weak and beggarly seasons are condemned.  
 If any dare be so bold to reproach the se-  
 venth day Sabbath (instituted and obser-  
 ved by God himself) as a weak and beggarly  
 element, at his peril be it. 'Tis a royal  
 Law, and will be the joy of a royal people.

The third argument aspersing the Apostles,  
 is raised from *Col. 2. 16, 17.* *Let no man*  
*therefore judge you in meat, or in drink, or*  
*in respect of part of a Feast, \* or of the New*  
*Moon, or of the Sabbaths, which are a sha-*  
*dow of things to come, but the body is of*  
*Christ.*

1. Here at first sight 'tis evident that one-  
 ly



ly such Sabbaths are ceased, *as were a shadow of good things to come*: But the seventh day was never such a Sabbath; a sign indeed of good things past, and present, as is already shewed, but never termed a shadow of things to come.

Col. 2.  
14.

2. The blessed Spirit by two other terms declares clearly what Sabbaths are ceased; 1. such as were against us, 2. contrary to us; and such were those annual Sabbaths, requiring great labour and travel in coming three times a year from all parts to *Jerusalem*; far from the sweet Rest which the fourth Commandment enjoyns upon the seventh day Sabbath, which never was in the least against us, or any way contrary to us, and therefore not here intended, though the Prelates by perverting the Text would involve it; for unto the Greek *ἡ σαββάτω*, (which onely signifieth Sabbaths) they have deceitfully added [dayes] to the Text, as though there were no other Sabbaths but Sabbath days, whereas the seventh year was a Sabbath, and the seventh seventh the great ceremonial Sabbath or Jubile.

And whereas by this bold and absurd addition some would cast off the seventh day as ceremonial, who yet plead strongly for the morality of the Sabbath, it is very considerable that this Text toucheth not the Day at all,

all, but the Duty, that is, the Sabbath, which even many enemies of the seventh day confess to be moral. Evident it is, that as the seventh day points out the time of worship, so the Sabbath denotes the worship it self; and the Apostle mentions not the day or time as a shadow, but the Sabbaths; and so if any thing in the fourth Commandment were a shadow of Christ, it must be onely the Rest, which is the duty, and not the Time which is the seventh day. As warrantably may they reject the moral Law upon that expression of *the Law being changed*, as the seventh day upon this word of *Sabbaths being* *12.*  
*a shadow.* We may as well distinguish of Sabbaths in this place, as Laws in that.

Mr. *Aspinwall* pretends to reform the Bishops abuse of this *Col. 2.* and translates it rightly [Sabbaths;] but renders those words *a Feast*, which he knows is onely part of a Feast; and from hence takes liberty (p. 4.) to descant upon Feasts, contrary to the word. Well; after all attempts the 7th. day Sabbath remains a glorious lively Oracle to Christians; it is no base ceremony, or beggarly rudiment, for God himself observed it, and with his own voice with great Majesty enjoyned and recorded it amongst the rest of his royal perpetual precepts; it requireth no toil nor trouble (like the ceremonial Sabbaths)

Sabbath sweets.

baths) but lovingly releaseth man from his labours. It is no way against us, or contrary to us, unless we be against God, and contrary to those heavenly spirits, who prefer *one day in Gods Courts before a thousand*, in that dunghil drudgery wherein earthy, carnal, base-born muck worms delight to be toiling and moiling in this bewitching world. It mounts the Dove-like Spoule from eath to heaven, where she obtains a tast of her eternal glory, dwelling this day in her Beloveds bosome, sweetly reposing her weather-beaten Vessel (in this shining season of noontide Rest) in the very arms of Christ. These are undeniably the sweet enjoyments, and soul-ravishing delights which this Royal Sabbath of *Iehovah* opens to the sincere obedient soul, and therefore onely to be slighted by such, as observing lying vanities, forsake their own mercies. When restless spirits find their fancies frustrate, and that they have onely wearied themselves with these inventions.

Cant. 1. 7.

- 1. To expel the glorious Sabbath out of Paradise.
- 2. To imprison it in *Palessina*.
- 3. To defame our Saviour as a Sabbath-breaker.
- 4. To asperse the Apottles as Sabbath-slighters.

And

Dreadfull Delusions.

And finding the Sabbaths lustre breaking through these foggy inventions, *Satan* the Prince of darkness transforming himself into an Angel of Light, furnishec them with the last invention, under the most specious pretence of a spiritual Sabbath, to live in the weekly pollution of that blessed day which the Father of Spirits hath appointed for the inlet of all spiritual sweets into the soul.

And the poor deceived Notionists, forgetting how the serpent beguil'd *Eve* through his subtilty (under the very same bait of disobedience to Gods Cominands promising most glorious spiritual enjoyments) are so transported with the glistering Alchymie of his sublime airy notions, that away goes all the tryed Gold of the Law and the Testimony; and now no duties will down with these lawless Libertines, but all their devotion lies buried in the *abyss* of pretended spiritual prayer, spiritual singing, spiritual fasting, spiritual feasting, spiritual bapism, spiritual supper, spiritual sabbath, leaving all literal obedience as too low for their bewitched fancies, as if Christ and primitive Christians were not as spiritual in obedience to these literal commands, as any of these pretenders; who notwithstanding all their boasted high attainments, are most of them deeply drenched in earthy *Dens*: while they promise

2 Cor. 11. 33. Gen. 3. 5.

*The Spring of Prophaneness*

2 Pet. 2. *promise liberty to others, many of themselves are the servants of corruption.* The spring of these delusions (for the most part) breaks forth from the palpable contradictions of such, as having laid an impregnable foundation for Gods Sabbath by their excellent arguments for its morality, do presently demolish their own structure again, in asserting its mutability. And whiles they labour in the very fires to find some Scripture authority for their supposed change; ingenious mounting refined spirits seeing not the least Gospel ground for a first day Sabbath, and being prejudiced against the seventh day, (stigmatized with the odious unscriptural character of **JEWISH** Sabbath) they presently become a prey to Satan, who perswades them that in slighting the Sabbath literally they may keep it spiritually, and be like God; whiles thus they become most unlike him, who really sanctified and observed the seventh day Sabbath. And thus like *Eve*, casting off the literal command upon a spiritual pretence, they break the bounds of Paradise: and whither will they poll? for 'tis evident in Scripture, that all Religion ebbs and flows according as the Sabbath is slighted or sanctified.

Being thus confounded with the contradictions of such as assert the Sabbath to be moral,

moral and yet mutable; &c. withal blinded by Satans baits to construe all Scripture according to his custome (promising spiritual blessings upon literal disobedience\*) they now \* *Gen. 3. 4. 5. Mat. 4. 6. Mat. 5.* endeavour to support their deceits by slandering our Saviours first Sermon; as if his prohibition of spiritual adultery, opened a gap to corporeal Uncleanness, (which this principle hath even hurried many to practise: ) whereas the great Expositor detecting and detesting that Pharisaical outside service, then in esteem for true Religion, binds us over to spiritual obedience, without destroying one jot or tittle of the Law; severely threatening such as should transgress the least of those statutes. *Mat. 5. 19.*

And yet these deceived souls fear not to break all bands and bounds, that so they may drive on in disobedience without sence of sin; for where no Law is, there is no sin; and where no sin is, there can be no Saviour; and where no Saviour, no possibility of salvation, which they shall find too true that leave Gods moral Law, or put away or deprave any part thereof: They shall find, that if Gods Law be nothing to them, God himself will be nothing to them, but a severe Judge to condemn them by that Law they refuse to use their lives by.

Sad will the sight of this sentence be to deceived

### The danger of delusion.

Receiv'd souls in that dreadful day, (when Books and hearts shall be opened.) Now  
*Mat. 30.* go, write it before them in a table, and note  
*8.9.* it in a book, that it may be for the time to come for ever and ever, that this is a rebellious people, lying children, children that will not hear the Law of their God.

And whereas 'tis objected that our Lord hath fulfilled the Law; and that indeed one jot or tittle might not pass till he had fulfilled it, but that we need not now fulfill it:

Let such know, that 'tis no more lawfull now then before to be unclean, lye, steal, or covet; 'tis as unlawfull now as ever to blaspheme, make, or worship images, and it will one day be found as sinfull now as ever  
*Mat. 3.* it was, to slight Gods sanctified seventh-day  
*15.* Sabbath which Christ fulfilled; he fulfilled Baptism, and so must we; he observed his Supper, and so must we; he sanctified the seventh-day Sabbath (and establish it for ever) and therefore so must we.

As to that objection that Christ mentions not the Sabbath in his Sermon, and therefore it may be neglected:

By the same reasons the Papists may justify their abominable idolatries, since in all that Sermon no mention is made of images. Thus while the upwary Rebel thinks to escape *Seylla* he wracks upon *Charybdis*, so dangerous

### Types trieth.

dangerous is it to dally with any one of Gods Laws; Wherefore take heed of disobedience under a pretence of spirituality. That principle which now prompts you to the weekly prophanation of the Lords Sabbath will lead you by insensible degrees to as light esteem of the Lords Supper; and under a pretence of praying continually, force you from family prayer as a formality. Christ delights in his Doves voice, and surely our voice is not too good for God, neither is man more spiritual then his Maker; he that made us praieith often for us both with heart and voice, and so taught us to pray; and so he observed Gods seventh-day Sabbath both literally and spiritually, and left us an example that we should follow his steps in all Moral actions. *1 Joh. 2. 6.*

Some Sabbath-slighters would fain affix a Type to the Sabbath, but are pitifully puzzled how to bring it to pass. One would have it a type of our Rest in Christ; but for want of Scripture this conceit is cashiered.

A second supposeth, that the sacrifices annexed to the Sabbath made it typical; upon which account every day must be typical, since sacrifices were enjoyned every day.

A third, thinks the Sabbath may be a type of Christs lying in the grave, but is  
Read

*The day of Glory.*

Head of *may-be's*, I shall prove in its place; that his rest in the grave on the Sabbath confirms this Law to Christians

A fourth confessech, 'tis very difficult to find out this supposed typicalness, and yet adventures to affix the deliverance out of *Egypt* to the Sabbath, as a type of our deliverance by Christ; but every babe in Christ, at first blush beholds the very same deliverance affixed upon the front of the ten Commandements, which manifestly proves the Sabbath as free from being typical, as any other part of the Law.

*Lodgard* finding that the Sabbath was never any type of Christ, is perswaded if it be typical, 'tis only since Christ; and that not *Moses* but *Paul* makes it typical of that glorious Rest-day which saints shall enjoy with Christ a thousand years, that as the Weekly labour of six dayes ends in a Rest-day of grace, so the worlds 6000. years travel shall terminate in a Rest-day in glory.

Now although I judge that as marriage (ordained in Paradise) is not a type but a similitude of Christ, so the Sabbath (of the same descent) doth rather resemble then type out that Rest; yet I shall not contend, but rather conclude that if the seventh day Sabbath be typical of that expected happy Rest

Rest, then of necessity the type must remain until it shall be swallowed up of the glorious Anti-type.

A sixth (in the midst of such uncertainties) conceives the Sabbath may be typical of the Gospel or day of grace.

But what an absurdity would this conceit put upon our Saviour, as if he should direct his Disciples to pray, *That their flight might not be in the winter nor on the Sabbath day of grace; i. e.* that they might not flye at all, when as yet he had commanded them to flye. *Mat. 24* 30

2. If the day of grace be our enjoyed Sabbath, then we must be sure as long as the Gospel lasts to do no servile work according to the Commandement: but here it's also conceived, that the works now prohibited are our sins.

*Answ. 1.* The Law did no less prohibit sin then the Gospel.

2. This conceit supposeth God thus commanding; six days (of the Law's duration) thou shalt or mayest labour and do all thy work of sin, but the day of grace is the Sabbath, in it thou shalt not sin, thou, thy son (and which is extremely absurd) thy cattle and the stranger that is within thy gates. Either this opinion must reject the rest of the fourth Commandement, as it doth.

D

*The merciless Opinion.*

cloth the seventh day, or els it puts it self upon more then an Egyptian task, to keep his son, servants & strangers from sin, As for the poor cattle, they are uncapable of such a Rest as cessation from sin; and the merciless Notionist is reasoning them out of that natural rest wherewith the merciful God hath privileged them: so that if there be no rest required but from sin, the poor bruits may rue the time of Christs comming into the world, 'twere well for them that *Peter* had prevailed to build Tabernacles, that they might have still enjoyed the good dayes of *Moses*.

And as for English servants, their condition would be little different from Turkish slaves, so that they might well bewail *MESSESIAN*'s birth should this opinion prevail, for the boundless desires of earthy-minded Masters, would seldome be weary of the way of getting wealth; neither would their pretended spirituality dictate what day to spare their wearied servants. But instead of the Angels good tydings of great joy to all people, servants would soon cry out sad tydings of great sorrow, to be thus deprived of the happy rest for soul and body, and constrained to toil and travel on the Sabbath.

Thus by *Origens* allegorical Divinity, (making cessation from sin the onely Gospel Sabbath)

*Sad absurdities.*

Sabbath) the letter of Gods Law (which calls for corporal rest and spiritual service) is perverted, Christs Sermon abused, the Royal *Exo. 20* Sabbath (like a typical ceremony) rejected, *Jf. 58. 13* the poor bruits wearied, servants defrauded, and manifold absurdities introduced; to the great dishonour of the great Law-giver, and grievous sin of such as assert the onely Sabbath is to abstain from sin, which that soul shall do indeed who abstains from labour on Gods Sabbath, servile work being the known sin of the fourth Commandement.

Cease from thy shallow conceits thou deluded slihter of holy Sabbaths. The Saints day of eternal cessation from sin and sorrow is not yet come, we see Babylon yet in beeing, the Jews uncalled, all the earth in confusion; the day of peace is indeed approaching, when such onely as are found in ways of obedience, shall enter in by the gate to the glorious City of everlasting Rest.

Thus having through Divine aid vindicated the *Sabbaths* morality from those inventions and aspersions raised against it; I shall now proceed to the second part in the Position.

Via;

D 3

36

**The Suns cession.**

*The select season or precise time, determined by him who is hastning to the ruine of that blasphemous Little Horn; for his change of Times and Laws.*

**Gen. 22** **Heb. 4-3** **Luk. 23** **What** the seventh day was the Lords holy Sabbath, from the Worlds foundation to our Saviours Passion is undeniable: And yet such is satans envie at the Sabbath, that he suggests a possibility of alteration, by the Suns station in *Joshua's* time, and retrogradation in *Hezekiah's* dayes.

But it may easily bee understood, that when the same power who placed the Sun in its Sphere, stayed its course one day, and commanded it to return backwards another, this did only lengthen those individual days, and then returned to its natural motion, but altered not the next day at all.

2. It must be concluded that our Saviour (who fulfilled the Law exactly) observed punctually the very Sabbath, and the scripture testifies that the holy women rested the Sabbath day according to the Commandment; that is, upon the very seventh day which God instituted and required to be observed.

And the whole world (though different in Religion) will give full testimony that neither

**The certain season.**

Neither the Heathens saturday (so called long before Christs time;) the Turks friday, the Papists sunday, nor any other day in the week hath since met with any change & so that I may with as much reason, question whether my right hand be that the world calls so, as I may question whether saturday be the very seventh day, seeing the Jews also dispersed through the world punctually observe it.

And yet what a deal of dust hath been raised from the Prelates ashes by an old Professour of New England way against their principles, and his own conscience; his great Argument (borrowed from the Bishops) is this:

That since all Regions cannot observe the same hours for the Sabbath, by reason of the various rising and setting of the Sun; therefore the seventh day is not univetsally moral.

*Answ.* What will not enmity to Gods Sabbath set upon? seeing such a one as *Capr. Jenison* is not ashamed to use the old Prelates worm-eaten Arguments in flat opposition to his Brethren; Me thinks it should wound his soul to receive answer from *Mr. Shepard* (with approbation of the consociated Elders of New England) in detestation of such deceit, thus.

*Sin against Conscience.*

*Shap. Sab. pag. 147.* "The fourth Commandment must stand firm, the Heaven and Earth must fall asunder; the Lord will rather waste Kingdoms, and the whole Christian world with fire and sword, then let one tittle of his Law perish: the Land must rest when Gods Sabbath cannot, &c.

And surely it may sadly affect their hearts in *New-England*, if ever this reacheth their eye or ear, that one of their professed members, in a great publick assembly, should combat the Sabbath with the same weapons foyled by them. And in hopes it will make the Captain ashamed, and silence all adversaries, I shall transcribe the solid answer of reverend Mr. *Shepherd* to the cloudy argument, (which he saith *Carpenter* and *Heylin* compassed the whole earth and heavens to find out.

*Shap. Sab. pag. 148.* "To think (saith he) that the Sabbath was proper to the Jews, because they onely were able to keep and exactly observe the time of it, being shut up (as Mr. *Prime* saith) within a little corner of the earth, and that the Gentiles are not therefore bound to it, because they cannot exactly observe the time of it in several quarters of the earth so far distant, is a very feeble argument; for why might not all Nations exactly observe the rising and setting

*A feeble Argument foiled.*

"ting of the Sun according to several Climates, by which the natural day, and so this of the Sabbath is exactly measured, and which God hath appointed (without limitation of any hour) to be the bounds of the Sabbath, as it sooner or later riseth or sets: Were not the Mariners of the men of *Indab* bound to observe the seventh day in all the several coasts where they made their voyages? Did God limit them to the rising or setting Sun of *Indea* onely, &c.

Thus far *New Englands* answer to that argument taken up by Mr. *Jenison* against them: into whose treasury I shall cast my mite upon consideration of,

1. The Profelytes of *Ierusalem* out of all Nations under heaven; whose undoubted observation of the Sabbath in their several Countreys, is a full confutation of this airy argument. *Alt. 2. 5. & 15. 11. & 13. 14. & 17. 1.*

2. There will probably be granted some variation between *Sinaï* and *Sion*, yet the Sabbath punctually observed in both places. Captain *Jenison* is not ignorant of four hours difference in the rising Sun between *England* and the *American Colonies*, and yet the same first day observed both here and there, But by the way we may observe, that the wounds he would give unto the se-



venth day *Sabbath*, fall as heavily upon the first day, whereunto he pretends great devotion (with his Brethren;) for if the seventh be uncertain, the first must needs be so: and thus whiles he would weaken the true *Sabbath*, he opens a gap to that impiety of rejecting the authority of the fourth Commandment, which sober spirits abhor. But our God hath not bound us to the obedience of such hours, but of such a day: the *Clock* is not to be our guide, but the *Sun*.

Here they object, That in some (though scarce any habitable) Regions, the *Sun* for many months leaves not their view; whence they suppose an impossibility of observing the *Sabbath*.

The answer is, That in all parts the *Sun* is ever upon motion, his Eastern & Western circuits are not onely observed, but exactly measured familiarly each four and twenty hours, so as not onely to know their times of repose, but possibly to shame us in the abuse of ours: should the clouds, or other meteors intercept their sight of the *Sun* (or ours,) the fowls of the heaven would give information.

Jer. 8. 7.

And as sleeping and working time is easily discerned each four and twenty hours; with like facility may the six working days be distinguished from the *Sabbath*. If once  
the

the heart be free to yeeld obedience, it will cease to create \* and invent difficulties; and \* *Prov.* the renewed nature will no less breath after *23. 13.* the souls weekly *Sabbath*, than the old nature will expect its accustomed repose. The *Sun*s daily circuit, and weekly revolution, is no such difficulty to a devout soul.

But whither are we roving? Will not our own Climate contain us? Are we not more inquisitive (with *Peter*) to know *Job. 21.* what other Nations shall do, then to study *21, 22.* our own duty? We should even shame to slight Gods *Sabbath*, whiles the Heavens declare his glory; and whiles we fancy Bugbears of uncertainty in observing the exact time, *Lo day unto day uttereth speech, Psal. 19.* night unto night showeth knowledge, there is no speech or language where their voice is not heard. What better directions can we desire, then this faithfull witness of Heaven? by his several circuits exactly measuring out our time, and informing our eye, as words instruct our ear? When his six days light leaves our Land, 'tis then time to leave our labours: For then doth the glorious Lamp of Heaven like a Herald proclaim the approaching *Sabbath*, that Saints may set open the everlasting Gates for the King of Glory.

I would not leave this scruple, where-  
with

*Pountain infallibility.*

*Isa. 35.* with the self-condemning adversary reproached his own principles, till the path rendered so abstruse and intricate, attain its promised perspicuity, even to the weakest sight, that so way-faring men, though fools, may not erre therein. Wherefore observe, that in the beginning, when Heavens bright Eye declined the sixth Evening in *Eden*, the holy God gave unto man not onely a precept, but a fair president also, in ceasing from the work of Creation, to sanctifie and observe his holy Sabbath. Howbeit at the same hour it was impossible for other Climates of the World (regularly) to begin the Sabbath, for the more Western parts must wait for the Suns warning, or else they should not sanctifie the seventh day exactly, as measured and regulated by the Sun, which God hath purposely set for signs and for seasons, *Gen. 1.* 14. and for days and years.

Having therefore proclaimed rest in Paradise (leaving man with his Maker to sanctifie the Sabbath) away he posts as a *Bridegroom* *Psal. 19.* from his Chamber, rejoicing as a Giant to run his race; and so coursing in his circuit through the Heavens, he declares to the Regions sooner or later (as fast as he can fly) when to cease from their six days servitude, to sanctifie the exact seventh day Sabbath: Yea, when mounting the other Hemisphere, the

*Summer and Winter Sabbath.*

the interposition of the terrestrial Globe, makes their Meridian the Antipodes Midnight; yet is the seventh day (as measured by the Sun) punctual and certain in each Region. God hath not engaged us to the same hours, but to that assured seventh day, or seventh part of time, regulated by the glorious Lamp, ordained for times and seasons, for days and years. Where then lies the difficulty of the seventh days certainty, which was suggested to the people with such a cloud of confusion?

But lastly, the difference between our Summer and Winter Sabbath in this little Island, is as evident to every *A, B, C,* Christian, as is the certainty of the seventh day in the midst of such variation; for who knows not that our Winters Sabbath begins four hours sooner than in Summer, and ends up on the same account, making full eight hours difference between Summer and Winters Sabbath: But though the hours so much differ, yet the seventh day surrounded by the Sun, is unalterably the same, and the Sabbath certain, as in Summer and Winter season with us, so in each Climate and Countrey throughout the world. And therefore 'tis but an airy flourish borrowed from the Bishops (and perhaps a vaunt of more Art than suits education or capacity,) to compass the earth for

*Sabbath and Supper.*

for an agument to prove the variation of time, which is so obvious and familiar in our little angle, and yet I suppose never begat the least scruple in any Christian, neither is there the least cause. But I hope the adversary sees great cause by this time, to be ashamed of his cloudy speculation (amusing the people) and humbly to confess he did he knew not what, ( against *New Englands* testimony, and Scripture evidence, ) and so obtain the benefit of Christs Petition, *Pather forgive them,*

*Luk. 23.*  
 34. *for they know not what they do.*

Carnal hearts might with more reason contend against the Lords Supper in some Countreys for want of Wine, then against the Lords Sabbath for want of Light: But when Grace shall make Saints as zealous for the Sabbath as the Sacrament, they will find less difficulty in observing the seventh Circuit of the Sun, then in supplying the defects of their native soyl, by plowing the Ocean for the fruit of the Vine.

Having thus by Sun-beams, and Scripture streams, rescued the certainty of the seventh day from the clouds of obscurity; it will be time with all humility to enquire at the gate of Grace, Whether this seventh day be the unaltered solemn season for holy service under the Gospel?

That

*In season out of season.*

That there is a special season designed, distinct from common time, is generally asserted and received by Scripture-Christians, and one would think that the Levellers of dayes and duties, should even be thunder-smitten with the Apostles alarm; *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdome, Preach the Word, be instant IN SEASON, OUT OF SEASON,* i. e. on the Sabbath day, on the Week dayes, in Gods time, in mans time; and this sense will be found the saving truth, if we take that *ignur* in the Text for our direction to the foregoing Chapter, I charge thee therefore, i. e. since thou art so well instructed in the truths of the Old Testament (the onely known Scriptures when thou wast a childe) which are able to make thee wise through faith unto salvation, therefore be instant in season, out of season. Now the onely moral season those scriptures injoyne us, is the famous seventh-day Sabbath never changed till the little horn arose. No wonder then the same spirit by another Apostle highly approves our fulfilling the royal Law according to the Scriptures, which (as to the season of worship) is none other in the royal Law then the seventh-day Sabbath;

*2 Tim. 4.*  
 1, 2.

*2 Tim. 3.*  
 14.

*Ja. 1. 8.*

**The Gospel good work.**

46  
 bath; and therefore we shall approve our  
 selves noble Bereans indeed, by searching the  
 Scriptures whether this thing be so; conclu-  
 ding that if the Scriptures bee able to fur-  
 nish the man of God throughtly to all good  
 works, then the seventh day Sabbath is that  
 certain designed season which God will own  
 as a good work in such as observe it. Proud  
 man presumes to make all seasons equal  
 and alike, but the good spirit promised by  
 Christ to lead us into all truth, puts undeni-  
 able difference between season and season.  
 And the Apostle which layes so great a  
 charge upon Timothy, to *Preach in season,*  
*out of season;* doth thus declare his own  
 practise: That he had been with the Saints  
 Acts 20. *At all seasons.* And he expounds his mean-  
 18. ing; first that he had preached publikely,  
*i. e.* as in open places, so in the solemn sea-  
 son designed by God for publik worship.  
 Vers. 20. And *from house to house,* *i. e.* improving  
 all opportunities, night and day. Now that  
 the seventh-day Sabbath was the special  
 season for Gospel service (namely prayer and  
 preaching) the Apostles practise, yea his  
 constant practise is pregnant proof, as will  
 be shewed in its proper place.  
 Acts 13. This is not left to the liberty of any crea-  
 16. ture to alter, (though some who thereby  
 17. & 18 justify the abominations of the little horn)  
 do

**Not a seventh, but that seventh.**

do assert (but not for want of igno-  
 rance) that 'tis not that special seventh day  
 that is enjoyned, but *A seventh day;* where-  
 as we have not onely the Pattern in the  
 Mount, namely the precise time of Gods  
 Rest to point out the Sabbath day, but to  
 end all cavils, he points twice in the fourth  
 Commandment to that very seventh on  
 which he rested, by the emphatical demon-  
 strative particle  $\eta$ , so that 'tis not a seventh,  
 but  $\eta$  *שבת* the seventh day, and further  
 requires that we should keep *It holy because*  
*he blessed IT, and sanctified IT.* And there-  
 fore they had need make sure work of a  
 very clear word, for a change or repeal of  
 that seventh day, against the day of judge-  
 ment, for fear of being left speechless.

And as for such as suppose *A seventh day*  
 or *A seventh part* of time is the morality of  
 the fourth Commandment, they will never  
 help themselves by it, for if it be a seventh  
 day, then it cannot be *A sixth day,* or an  
 eighth day, or any other, but simply *A se-*  
*venth day,* unless they will destroy their own  
 morality; and so for the other notion of *a*  
*seventh part* of time, which they confess is  
 purely moral, if so, then no other time but  
 simply the seventh part, must from week to  
 week be devoted to Gods worship through-  
 out all ages, for whensoever the seventh part  
 of

*Pure Morality.*

of time is altered, the Morality must needs be destroyed.

But by such vain jangling, it seems they had rather have any Sabbath, or no Sabbath than the true sanctified Sabbath, which God hath especially designed, and whereon the choicest blessings may be in faith expected. All other dayes were good wherein God wrought, but the seventh day was and is peculiarly blessed, wherein God rested. And therefore Antichrist engageth earthly powers, more especially to prophane the seventh as the chief Market day, and rakes up all the filth he can finde to defile the Lords Sabbath, and affright the Saints from following the Lord in observing it.

*Job. 18.*  
35. His grand *odium* wherewith *Mr. Aspinwall* hath polluted his Title page, is; That it was the Jews Sabbath; like that scornfull reproach of *Pilate* cast upon Christ, who was (indeed) a Jew, and Lord of the Sabbath; in which sense Gospel-saints may very safely embrace this blessed Jews Sabbath, who hath proclaimed himself as well Lord of his Sabbath as of his Supper, and there's safe shelter under the skirts of this Jew. But in scripture dialect 'tis *Jehovah's* Sabbath, and no where term'd the Jews Sabbath that I know of; but this I know, that as it was instituted before there was any distinction

*Lively Oracles.*

distinction either of Jew or Gentile, so it remains in full force to the people of God for ever, ever since that wall of partition was demolished.

*Christian*, is the fourth Command for the Sabbath made odious, because it was given to the Jews; thou maist even cast off all the Commandements upon the same account: Why the whole Law was given to the Jews, the holy Scriptures was given to the Jews, *They received the lively Oracles Acts 7* to give unto us; Observe *Christian*, these lively Oracles are Gods moral Laws, which by a lively voice he committed to them, and *Rom. 8. 2* that not onely for themselves but to give unto us: As they received them from God, so they gave them unto us, and therefore see thou keep them as they gave them; and amongst the rest, the express seventh-day Sabbath: And beware of slighting it because given to the Jews. Let but this scoff drive thee to disdain what was given to the Jews, and so living and so dying, thou shalt assuredly be damned; For the Scriptures that are able through faith in Christ to make wise unto salvation, were given to the Jews. *Our Lord Jesus himself was a Jew and given to the Jews, and will shortly come in his glory to make them a glorious people; neither will any thing more hasten mercy*

*The Jews Glory.*

*Pf. 102.* to Sion, then Christians taking pleasure in  
*13, 14.* her stones, and favouring the dust thereof; that is, the times and Laws changed by Antichrist: For 'tis impossible that ever that beloved people should receive the *Messiah*, while they see his Disciples disobedient to Gods royal commands.

We (who were once drown'd in the delusion) can now discern and detest that Popish impiety of image-worship (in defiance of the second Commandment) and yet they can plead as plausibly for Idolatry by their wretched distinction of *θεωσια* and *λατρηια*, as wee can possibly for change of the Sabbath. As their image-worship is one great stumbling-block to long forsaken Israel; so our weekly wallowing in Sabbath pollutions, sadly obstructs the hopes of their conversion, and indeed puts our dear Saviour to an open shame; as may appear by a passage lately communicated which exceedingly affects my soul, and so I hope it will my Readers, thus.

"The Jews in London are very much  
 "affected with our keeping of the Sabbath,  
 "and do frequent our meeting places every  
 "Sabbath in the latter part of the day, and  
 "truly I hope the Lord will in time awake  
 "upon them to embrace the truth: As yet  
 "they keep on their Hats in the time of  
 "prayer

*Stumbling Blocks.*

"prayer; I am well acquainted with their  
 "Rabbi, He and the rest of the Jews with  
 "him were so taken with Brother *Sallars* *Att. 1.6*  
 "prayer for the restoration of the King-  
 "dome to Israel, as that they desired that  
 "they might have it in writing, promising  
 "that they would print it, and send it to all  
 "the places where the Jews inhabit; I told  
 "them also your resolution to preach up the  
 "Sabbath, and they are very much taken  
 "therewith, desiring the Lord to prosper  
 "you in your endeavours therein. I perceive  
 "it is a great stumbling block to them as to  
 "believe Christ to be the *Messiah*, because  
 "Christians violate the Sabbath; for (say  
 "they) if Christ were not a Sabbath-brea-  
 "ker, why are Christians, and if Christ were  
 "a Sabbath breaker then he was a sinner,  
 "and if a sinner, what benefit can we ex-  
 "pect by the death of an evil doer? And thus  
 "you see what evil consequents follow the  
 "non-observance of the Lords holy Sab-  
 "bath: I hope this may be usefull to your  
 "Auditors, especially to those of your so-  
 "ciety.

Reader, doth not thy heart (with mine  
 tremble before the Lord in the perusal of  
 these lines? why if the offence of one little  
 one deserve so great punishment, what will  
 be the doom of Sabbath-breakers (after *Mat. 18*  
 6.  
 warning)

*Ruths Resolution.*

warning) whose weekly disobedience so much dishonours Christ, and stumbles all the Tribes of Israel? how vain are their petitions for Israels conversion, whose practise so much obstructs the glorious work? *Cast ye up, cast ye up, prepare the way, take up the stumbling blocks out of the way of my people.* Awake, awake Saints, the seventh seal is opened, and the seventh day Sabbath breaks through those Romish fogs that long obscured it, under the Heathenish title of Saturday, or *Saturns* day. The same blasphemous Horn that rob'd us of the Holy Scriptures, hath long deprived us of the Holy SABBATH, telling us that it was Jewish.

*Zeck. 8.* 'Tis high time wholly to depart from Popish pollutions, and fulfill part of that Prophetic, in taking such hold on the skirts of the Jews, as to observe all their Moral Laws with delight. Let nor the unscriptural *odium* of a Jewish Sabbath, startle us any more than a Jewish SAVIOUR: But let us put on *Ruths* resolution in meeting the Jews, saying: *Thy Scriptures shall be my Scriptures, thy Promises shall be my portion, thy salvation shall be my expectation, thy seventh day shall be my Sabbath, thy Messiah shall be my SAVIOUR, and thy God my God.*

And

*'Holy time no trifle.'*

And thus shall we take up the stumbling blocks, obstructing their return who can neither brook Babels abominations in the breach of Gods second Royal Law, nor Protestants weekly prophanation of the Sabbath with deep disobediance to the fourth Commandement, Which is most dreadfull in such as continue sabbath-breakers, for earthly advantage, after some light of Gods Law hath broken in upon their souls (at least) to suspect that it may be Gods Sabbath. So that they have nothing to say against it, and yet (through the worlds snares and love of relations) dare continue to act against it, wallowing Weeke after Weeke in Sabbath pollutions, till the just judgement of GOD at last leave them (through custome of sin) to a scared conscience.

Another *odium* cast upon the seventh day Sabbath, by *Gallio* like indifferents and luke-warm *Laodiceans*, is; that 'tis but a circumstance of time: But the wise experienced Preacher doth speedily confute their folly, in a sentence worthy our observation. *Who so keepeth the Commandement shall feel no evil thing, and a wise mans heart discerneth both TIME and judgement, Eccl. 3. 5.* Such as dare be careless of keeping the Commandements,

E 3

and

and judge themselves so wise as to contemn that TIME which God hath ordained to make men wise, we shall leave to that wisdom which is meer foolishness with God, *1 Cor. 3. 19.* even to trifle with that precious time which weekly conveys precious plants into the Palace, and special presence of their Prince.

But whereas 'tis objected, That holy time and holy place were both of like force: Let such shew us the least syllable in Gods moral Law enjoyning holy place, and we shall well weigh it, and in the mean time do our duty in that holy time which is expressly commanded us of God, knowing that our Law-giver hath as fully confirmed this holy time, as he hath laid common all holy place. *3 Tim. 4. 1. 2. Job. 4. 20, 21. 1 Tim. 2. 8.*

Thus these devices fail, as not able to soyl this shining season, Gods sanctified seventh day Sabbath, which stands with strength in Gospel times: Let our next business therefore be, to know when to enter upon this holy rest; for it cannot be conceived, that God, who hath been so punctual in prescribing the precise time of Circumcision, the Passover, Pentecost, and other ceremonies, should leave us to our liberty for the beginning of his holy Sabbath. But oh the amusing Meanders, perplexing and distracting Labyrinths, that do even drink up their spirits who assert the Sabbaths change to the first week-day,

day, being not able to find when to begin their supposed Sabbath.

Some affirming it begins in the morning when the Lord arose, but what hour they are not able to say, since God hath purposely concealed Christs rising, as he did *Moses* burial place, to prevent our sin; so that whether to begin their Sabbath at break of day, or Sun-rising, they are uncertain, and know not what to do.

Others are moved (but by what rule or reason I know not) to appoint midnight for the entrance of their Sabbath, when most are asleep.

A third sort are content to observe their Sabbath by halves, and having twenty four hours to their own days, they shut up their Sabbath with one half, and say an artificial day of twelve hours is sufficient.

A fourth declares, that the evening is the time their Sabbath must begin, and sadly bewails the secret knots and difficulties that are found in the beginning of their first day Sabbath, calling for humility and many tears. *Shep. beg. sab. p. 34.*

But whiles thus they are confounded in their languages, labouring with manifold difficulties to find some beginning of Mans Sabbath; behold the lively Oracle of Gods unchangeable seventh day Sabbath, opening all prison doors, breaking all bars, untying all



## Paradise perfection.

knots, and like *Ariadne's* Clue leading the perplexed spirit out of his Labyrinth, whiles he returns ( by Christs direction ) to the beginning : where in the infancy of time we meet with Gods spirit in a night of darkness  
*Gen. 1. 2.*, brooding upon a confused Chaos, to produce  
 3. a world of Wonders. So that manifest it is, night was the beginning of time, in which the rude mass was made before any light appeared; and this darkness with the ensuing light compleated the first day, and so the second, third, fourth, fifth, and sixth, wherein the Almighty finished the whole fabrick of heaven, earth, and sea, leading man ( Gods Master-piece ) to the highest admiration. And no sooner did the sixth days sun cease ( with the compleating of this peerless Potentate, ) but *Elohim* ceased to shew his vertue and power in creation, and withdrawing himself into himself, he immediately sanctified the seventh day Sabbath, to enjoy his own infinite beatitude, delighting himself with full satisfaction in the pure and spotless works of his hands; for as yet sin had not soiled the creature, but whiles *Ishovah* celebrated his Sabbath ( with man for whom it was made, ) lo,  
*Mar. 2. last.* the morning stars sang together, and all the  
*Job 38.* sons of God shouted for joy : So that here  
 7. the Lords Sabbath ( without the least loss of time ) exactly begins when with the sixth days

## Sutable sanctity.

days sun the worlds creation ends; and therefore such as desire to be *holy as God is holy*, *1 Pet. 1. 15.* must not onely observe this seventh day Sabbath, but begin this holy Rest according to the pattern shewed in the Mount, that is, *1 Job. 3. 3.* when the sixth circuit of the sun shews us 'tis time to cease from earthly labors, as *Ishovah* in his royal Law hath proposed himself for our example. This hath been the constant course of believers : I suppose it will scarce be questioned in *Moses* time, since even the ceremonial Sabbaths ( because honoured as Sabbaths ) were so to be observed; *From even unto even shall ye celebrate your Sabbath.* *Exo. 20. 11.* So after the Jews were rewarded in *Babylon* for slighting the Sabbath\*, did honest *Nehemiah* set to the exact observance of this day, by causing *Ierusalems* gates to be shut before the Sabbath, even whiles the declining sixth day sun ( by descending the Mountaines surrounding *Ierusalem* ) cast some obscurity upon the City gates: a good example for earthy minds, who wil not leave their servile labours till the last minute, but perhaps allow themselves liberty to do some household business after the Sabbaths beginning. We lie under equal engagements ( at least ) with ancient *Israel*, which should oblige us to such evening sacrifice as appears to be their custome by that *Psalm* design-  
 ed

*Psal. 92.* ed for the Sabbath, *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High; to shew forth thy loving kindness in the morning, & thy faithfulness every night.* This sacrifice very well becomes Christians, who should not be outstript by those devout Tribes, whose joys are further expressed by the Prophet, *Ye shall have a song as in the night when a holy solemnity is kept.* Hence 'tis evident with what affection, and at what time they set to the solemnity of this highest Sabbath. Neither is the New Testament wanting of instructions when to begin this holy Rest; for even after the sufferings of our Saviour, the Saints did not onely observe the Sabbath, but the Spirit is express in the beginning of the solemnity, as is recorded for the everlasting honour of the precious women, that having attended their Saviour to his sepulchre, *They returned, and prepared spices and ointments, and rested the Sabbath day according to the Commandement.* That part of the preparation day that remained after Christs burial, these precious souls improved in preparing *54. Aromaticks to embalm their beloved; but as the sixth day ended, and the Sabbath drew on, their work was done; for so well were they discipled by our Saviour, as not to violate his holy Sabbath, no not to embalm his*

his blessed body. And yet some scoffers in these last days, are so bold as to cast stiks in the faces of such as tread in these Saints steps, reproaching them as worshippers of *A dead Col. 2. Christ,* who was never more active then in *14. 15. the grave,* being there a *conquerour, not a sufferer.* *Alt. 2. 26.*

But leaving these in scorners Chair, the same Testament which thus shews us the Saints beginning of the Sabbath, informs us also of the end by our Savioursexample; who having performed the publick duties of the day, retired to *Peters house,* further to honour the Sabbath with his wonted miracles: And though the envious Pharisees taught that the people should not come for healing on the Sabbath day, yet hereby we learn when the holy season determines, by the liberty the people took, (according to the Pharisees doctrine;) *And at evening, when the Sun did set, they brought unto him all that were diseased.* So that 'tis abundantly manifest, that from Even to Even (or from Sun to Sun) the Sabbath is to be celebrated. Thus the Jews constantly observe it, and thus all faithfull Christians ought to sanctifie it, who by scripture authority are thus set free from all that confusion and contention which (as a scourge from God) perplexeth the observers of the supposed first day Sabbath, who know

*The six days servitude.*

know not when to begin, nor when to make an end.

But here it will be objected, That upon this account the first day must be utterly discarded since the 4th. Commandment as well requires six days service, as the 7th. days Sabbath.

To which I answer, 1. That whereas the Lord doth expressly require cessation from work on the Sabbath day, he doth not (by a negative) require that we never cease from work upon any of the six days; for then we must never feast, nor fast, nor use any kind of recreation throughout the week.

2. The Hebrew tense hath a various aspect, yet it is rather future than imperative, and may well enough point out the creatures earthy inclinations, thus. *Six days thou wilt (or shalt) labour*, or as it is rendered elsewhere, *six days may work be done*. God *Exo. 31.* gives us leave to serve our selves six days, 15. that we may not murmur or repine in devoting the seventh wholly to his service: but he is no Egyptian Task-master, to bind us to six days incessant labour; for then *Paul* sinned in such a charge, *to preach in season, out of season*; and God himself should cross his own Command, in requiring *Israel* to observe the Passover, Pentecost, Feast of Tabernacles, &c. taking up as many days as the year hath weeks; which ceremonial days

*The First Day.*

days Christ hath abolished; and therefore we should not grudge to give unto God every first day, as an addition to the Sabbath, with thankfulness for our double benefit, Creation, and Redemption, especially if both days be authorized by the word of truth.

As for the scriptures quoted in the New Testament for the change of the seventh day Sabbath, to the first day of the week, I shall demonstrate in due time, that not any one of them, nor all together, can make up an argument to satisfy a truly enlightened soul. But that the Resurrection day is designed for a rejoicing day to Christs Disciples, seems undeniable by the Psalmists saying, *This is the day which the Lord hath made, we will rejoice and be glad in it.* *Pf. 118.* Which being compared with *Peters* speech\*, must needs be meant the Resurrection day. *Act. 4. 10, 11.*

And whereas some (who are loath to appear in Gods presence too often) do suppose this rejoicing day to be onely Easter day, once in a year; I shall forbear to answer them till they can better agree about the celebration of their traditional Easter, and excite Gods people to rejoice and be glad on the Resurrection day as oft as the week brings it about.

But is this impossible to be done unless we reject Gods ancient 7th. day Sabbath? why may not the Sabbath stand with the first day

*Christs Spouse in purity.*

day amongst Christians as it stood with so many holy days amongst the Jews, especially since the mercy of a free Redeemer is added to the blessings of a bountifull Creator. 'Tis sad to see persons spend more time in sin to satisfy their lusts, then Professors can part with to serve the Lord.

Well it seems to be Scriptural that the Lord made the Resurrection day a rejoicing day, but he never made it a Sabbath day; and if it be allowed that honourable title of the Lords Day, yet doth it no more cashier the seventh day Sabbath then did the ceremonial Feasts, called Sabbaths of old.

Rev. 1.

Those many Jewish holy dayes (honoured with the title of Sabbaths, did not then weaken the Royal Sabbath, nor can the supposed title given to the first week-day now do it, seeing Christ hath for ever confirmed each point and parcel of the Moral

Jam. 2.8  
10, 11.

Law. Both days may lovingly live amongst Christians, redeemed from the earth. And though many would be accounted Saints that think they should be undone in so doing, yet the spotless Spouse of Christ, whiles arrayed in those royal robes of Sun-like Majesty, and decked with that diadem of infallibility, trampling under feet all sublunary fading mutable glories; I say in this her primitive purity, during the first three Centuries,

Rev. 12.

she

she constantly observed both these dayes, in honour of her Creator and Redeemer, till the little Horn changed her Times and Laws.

This is so generally confessed even by the adversaries of the seventh day Sabbath, that other proof would be needless in this place. It cannot be denied that the primitive saints did honour the Resurrection day with the honourable title of their Lord; so that it became a proverbial question in their greetings, *Servasti Dominicum?* hast thou kept the Lords day? to which the other would answer, *Christianus sum, intermittere non possunt,* I am a Christian, I may not omit it.

This I conceive is a second ground for observing the first day, and although the decree of *Constantine* with the Council of *Laodicea* do not any way concern us in this point, yet the statutes enacted by a just authority for the observation of daies should be observed, provided that such decrees be no way destructive to the Sabbath of the Lord our God. *Matth. 15. 2, 3.*

2 Chr. 10  
10. 3.  
Neb. 9.  
27.  
Est. 9. 20

This I offer as a third ground of rejoicing on the Resurrection day, commonly called the Lords day, which we should more readily embrace then any Lecture day. According to the good old Christian custom of Saints; and it may be fitly termed the Lords Day.

*Arguments for both daies.*

Rom. 14. day, when with delight we observe it, to the  
6. Lord.

Reasons for observing both daies are these :

1. Christians have more engagements upon them then ever ancient Israel had, to devote as much of their time to God ; shall the greatness of his graces straighten us in the advancement of his glory ?

2. We have as frequent necessity of heavenly supplies as they had ; why should we be seldomer at the throne of grace ?

3. We are set free from those great burdens and bondages, long journeys and vast expences, sacrifices and ceremonies, under which they groaned ; and are two daies in seven such a task ? Is our fathers presence and saints fellowship so irksome ? Doubtless 'tis so to drossie Disciples, whose love extends no further then the Leaves : why, we are invited into the holy of holies, to make sure work of eternal mansions, to bear up Gods standard and honour in the world for a little season ; and are two daies for God and our souls so tedious and troublesome, when we have more then twice two for our perishing bodies ? we should not be weary to approach the presence of an earthly Prince so often, for wealth and honour.

4. The

*Difficult Duties.*

4. The highest pretender to spirituality had need enough to get often into Gods Courts and Saints company, to shake off his earthly shackles, the dirty face of our earthly Mother too frequently dulls our affections to our heavenly Father : we have little cause to couzen our consciences with a device to honour God by disobeying him in slighting his precepts, under pretence of spiritual performances, as if frequent attendance at heavens gates could hinder our spiritual growth, or Gods Sabbath suppress our sanctity.

5. We are marvailously delivered from all those Mass daies upheld by the Beast and his image, to which Saints were compelled by Parators, as Candle Mass, Christ Mass, Michael Mass, and I know not how many Masses ; and is it now such a matter ( with the Sabbath day ) to devote the first day of the week to Gods worship as Saints have done ? I fear such Professors did never count the cost before they took up Christianity ; and therefore they fail in that measure of self-denial which the Sabbath calls for, which I confess is more then all other Ordinances ; but let such know, they will find it as hard for flesh and bloud to inherit the Kingdome of God, as now they feel the observance of Gods Sabbath, and the Lords  
F day.

*Judgements and Joyes.*

day. I know not why this term of Lords day should offend Christians now, more then of old: if some sabbath-keepers shall scruple it, yet I hope they can religiously embrace those Gospel opportunities and precious priviledges that the first day affords; Let us beware of a censorious spirit towards persons of different persuasions. Our God waited long upon us, whiles living in disobedience to the Law of the seventh day Sabbath, and he looks for a spirit of forbearance towards others, till Sabbath light break in upon their souls; unless sathan prevail with them to deprive us of our hopes, by their forsaking of our assemblies, as the manner of some is; whose practice proclaims they will learn no more, nor suffer sabbath-light to take possession of their souls: We shall leave such to that dreadfull doom which at-

*Hob. 10.* tends; *Those that wilfully sin in forsaking*  
*25, 26.* *the assemblies of the Saints for whom there*  
*27.* *remains no more sacrifice, but a certain*  
*fearfull looking for of judgement and fiery*  
*indignation to devour the adversaries, who*  
 will not have the Lord of the Sabbath reign over them, but will follow their earthly enjoyments and employments, till he return to tell them they have already received their good things (*i. e.* the things they esteemed so, and preferred before the celebration of his

*Judgements and Joyes.*

his Sabbath) and therefore must never look for more.

But for the enlightened Saint, who sees the abiding glory of Gods seventh day Sabbath in its morality, exact measure of time, beginning and end; let him proceed in the power of Gods spirit, what ever he pay for it. Though parents forsake him, he hath a God to go to, who will willingly receive him into a bosome of grace, and after a few more weekly returns (to the Gospel noon-tide Rest) he and I shall be translated into New Jerusalems glory, to joyn in songs of praise to the honour of the Lord of the Sabbath, in the Saints everlasting rest.

Thus through Divine assistance, I have (to the full satisfaction of my own soul) vindicated the morality of the holy Rest of Saints, or the Sabbath of the Lord our God, which is undeniably the *solemn Season for Gospel worship.*

The next thing is the special warrant for Christians to celebrate this holy day, which is fourfold,

1. The Creators institution.
2. The Redeemers confirmation.
3. The Spirits approbation.
4. The Saints observation.

Which being confirmed by clear Scrip-

*The ground of obedience.*  
 ture, will undoubtedly be fully satisfactory to all that are willing to embrace truth.

*The third Head.*

VIZ.

### THE AUTHORITY.

**T**Hough the Great God be not engaged to give any account of his matters, yet behold his marvailous condescensions in giving his creature not only a command, but the reason why he requires the solemn observation of this seventh day Sabbath (which cannot possibly (for this reason be changed) to any other day) *For in six dayes Jehovah made the Heavens and the Earth, the Sea and all that in them is, and rested the seventh day, wherefore Jehovah blessed the Sabbath day, and sanctified it.*

As our Lord Jesus sets forth the excellency of that universal decree of marriage made in Paradise for *Adam* (which is therefore honourable amongst men) even so doth *Jehovah* lay the Basis of our obedience to his holy Sabbath, in the first institution reducing us to the beginning, when first (as his first and his Saints best ordinance) he made the Sabbath for man: thereby engaging all mankind, both *Jews* and *Gentiles* to observe

serve it, upon which account the *Israelites* were bound not onely to sanctifie it themselves, but to see that all strangers within their gates did observe the same; a practise exemplary in holy *Nehemiah*.

*Neb. 13.*

If then all *Gentiles* when but resident in *Palestina*, were required to rest on Gods Sabbath, whiles they were *Aliens* to the Commonwealth of *Israel*, much more are we now engaged, being fellow Citizens with the *Saints*, and of Gods family.

The Authority then (with its equity) universally obliging all *Adams* posterity to observe the seventh day Sabbath, purely springs from Gods holy Rest and *Divine* institution, after the Worlds creation, which being not made onely for *Israel* but for all people, I appeal to all conscientious understanding *Christians* (that presume not to destroy the reason of the fourth Commandment) whether all mankind be not hence obliged to observe that very 7<sup>th</sup>. day Sabbath, who enjoy the benefit of the creation:

God hath not only vouchsafed his children such a precious precept with the ground of it, *cept.*

But is graciously pleased to make himself a perfect president in observing this seventh day Sabbath. A most pure pattern for his *Saints* to work by; a most clear copy for his

his schollers to write after; and let such as desire to be Godly (that is God-like) follow their first and fairest example. The spirit of Christ in the Gospel enjoyns us to *Be followers of God as dear children; To be holy as he is holy, pure as he is pure.* Impure persons pollute the Sabbath, but the holy God sanctifies and observes it, that his dear children may follow him in it. Shall we pretend to prels after God-like purity, and yet slight Gods example in this sweet solemnity? Why Gods president is the most absolute pattern of all perfection; the best of men may fail, and be outstript by their followers; but who so makes the perfect God his pattern, still presseth forward, and hath still more perfections before him, which allure the growing mounting soul from grace to grace, and so to glory.

Since then the blessed Creator so compleated every creature in six days, that he might immediately consecrate and celebrate the seventh day Sabbath for mans example; let not man think to be wiser then his Maker, either in presuming to change his holy day, or pretending a spiritual observance in a literal disobedience. Can poor worms, dust and ashes, contrive a way to be more spiritual then the Father of spirits? Can Satan suggest a president more perfect then Perfection

fection it self? Be not righteous overmuch, but learn of the Lawgiver, who in expounding his own Law, furnis up all in this institution, *Be ye therefore perfect, even as your heavenly Father is perfect* (that is, in equality, though equality is utterly impossible.) Wherefore let that very seventh day which your heavenly Father hath separated by his institution, benediction, and celebration, be your constant observation, that in this point you may *be perfect EVEN AS your heavenly Father is perfect.*

Here it appeareth plainly with what full authority the blessed seventh day Sabbath is established even from the Worlds foundation: So that it may well be owned as a foundation Oracle instituted and observed by God himself. The royal Psalmist elegantly sings, *That Gods foundations are in the holy mountains*; and certainly this royal Law is thus gloriously founded: For as it was the first statute decreed by *Jehovah*, so its foundation [as hath been shewed] was first laid in that pure pleasant Paradise, where God rested, and inseparably united the Sabbath to the seventh day.

The second holy Mountain wherein God established this foundation truth, was Mount *Sinai*, made glorious by the terrible Majesty of the Lord descending with shrill trumpet,



*The glorious Mountains.*

per, in dreadful tempests, thunder and lightning; where with a lively voice he immediately delivered this lively Oracle, crowning this seventh day Sabbath with the very same honour and dignity as the other nine Royal statutes, and recording the same in Tables of stone, which by his new Covenant he writes in renewed hearts: so that if Christians stand obliged to those ten Commandments as *so many lively Oracles committed to the Jews to be given unto us, and that we shall do well in observing these royal Laws according to the Scripture*; that is, according as God himself hath written them; then must this very seventh day Sabbath (as one of those Royal Laws) be for ever observed by saints without alteration or diminution; and the rather, since this foundation oracle obtains confirmation in the third glorious holy Mountain, even in the heights of Gospel Zion, where the very same seventh day Sabbath instituted by the Father is established by the Son: which is the second point proposed, wherein I shall prove, That the seventh day Sabbath sanctified by *Iehovah*, is ratified by *Jesus* upon a two-fold account.

1. He owns it by his Words.

2. He crowns it by his Works. And if this be cleared, then surely Christians should carefully observe it both in word and work.

I. Out

Rom. 3.

Alt. 7.

38.

Jam. 2.

8.

3. Confir-  
mation.

*The whole Law established.*

I. Our blessed Redeemer confirms the seventh day Sabbath by his Word more generally amongst the rest of those Royal statutes which he assures us shall continue in every tittle (not so much as one Hebrew point to be diminished or altered) till the heavens be no more, and the earth be removed, and all be completed and fulfilled: Christian turn to thy Bible, and behold with horror the dreadful doom which thy Redeemer hath denounced against such as shall transgress the least of his Laws and teach others to be disobedient.

O how dangerous is the disobedience to this duty, seeing it is undeniable that the seventh day Sabbath is a tittle, and more than a tittle of that royal Law, the wilfull offence of one point whereof renders the Rebel a transgressor of all Gods Laws. Suppose the Sabbath were the least Commandment, yet with Christ our King, *He that breaketh and bids others break the least of these Commandments, shall be cut off from Gods Kingdom.*

Neither doth Christ in flesh (whiles the ceremonial Law was in full force) only confirm the whole moral Law; but even since his ascension by his holy spirit he moves his Apostles to establish the whole & every part of the ten words; *Do we then make void the law through faith (saith Paul?) God forbid: yea we establish the law.* Which cannot be the ceremonial

Mat. 5.  
18, 19.

Jam. 2.  
10.

Comp.  
Mat. 5.  
19. with  
Alt. 3.  
23.

Rom. 3.

ceremonial Law, Christ having utterly abolished all those beggarly elements. It must  
*Rom.* 7. be onely that \* holy, just, good, spiritual Law  
 7, 12, 14. which ends with this Command, *Thou shalt not cover.* And not in part is this Law perpetuated, but *in every point* (saith the other  
*Jam.* 2. Apostle.) And therefore let such as after  
 10. warning slight the seventh day Sabbath, make sure work that it be no point of that Law whose every jot and tittle is established by Christ and his Apostles.

*Object.* And yet after this full confirmation how fain would vain contentious flesh find out a device to live in disobedience to that precious heavenly Law! for 'tis objected, That Christ hath not expressly and particularly established the fourth Commandement, and therefore it may be no sin to slight the seventh day Sabbath.

*Answer.* By this reasoning the Papists may excuse all their Idolatry, since Christ hath not expressly and particularly confirmed the second Commandement; and therefore they may as lawfully make and worship Images, as we may prophane the seventh day Sabbath: 'Tis sad, to strengthen Antichrists lewdness by weakening Christs Law.

2. Christ hath confirmed every tittle, and his Apostles every point of the Royal Law, will not this suffice? if not, behold the kindness

ness of Christ condescending to our weakness, shewing us as it were the very print of the nails, fastening his seventh day Sabbath for ever as a foundation Oracle, not onely in *Eden* and *Sinai*, but in the beauty of *Sion*; for he doth expressly own the seventh day Sabbath particularly with the honour that none other Law enjoys, professedly acknowledging it to be his Sabbath, proclaiming himself Lord of it, and most punctually observing it; yea, solemnly averring, that *he came not to destroy the Law, but to fulfil it.* And indeed this spotless Lamb did faithfully fulfil this Law of the Sabbath (as the rest) without the least violation of any tittle, even then when those presumptuous spirits charged him: He checking their blind conceit, who thought (belike) that Man was made for the Sabbath, and informs them that *the Sabbath was made for Man, and not Man for the Sabbath*; (that is, for mans benefit and comfort both body and soul,) [even as the Laws of a Nation are made for the subjects, and not subjects for the Laws.] And further he compleats his answer to their false accusation by proclaiming himself Lord of the Sabbath; as if he should say, The Sabbath is mine, I am the Lord of it, I made it for Man that he should sanctifie it, and therefore having given Man a precept and pasture to keep it, I shall

*Mar.* 2.  
27, 28.

*The Lord of the Sabbath.*

shall not make my self a president to prophane it, as you superstitiously suppose. Certainly Christs engagement to fulfil it to the least jot or tittle with his professed owning of it, claim to it, and care for it as its Lord; is the fullest confirmation that can possibly be desired.

*Psal. 45.*  
 11. That which Christ lays claim to as Lord, must needs be confessed to be his, esteemed and honoured as his; the Bride is his, for he is her Lord; the Harvest is his, Heaven and Earth is his, the Ange's are his, and all to be esteemed his who is proclaimed Lord of all: Therefore we celebrate the holy Supper, because 'tis the Lords Supper; and therefore we ought to sanctifie the holy Sabbath, because he declares himself Lord of the Sabbath: He gave it the institution when he made the world, he gave it confirmation when he redeemed the world, and his Saints must endeavour to observe every jot and tittle of it to the end of the world.

For as he doth expressly own his holy day, in asserting himself Lord of the Sabbath, so he takes special care by particular instruction, that his Saints might avoid the violation of this rest on earth, even whiles he himself should rest triumphantly in Heaven; wherefore after his predictions of the approaching calamities of his rebellious Nation, he directs

*The forty years Prayer.*

directs his dear Disciples when to depart from those direfull miseries; but especially, to be importunate in prayer for forty years together, that they might not be forced to fly in the *Winter*, for then the soul ways and short days would make it irksome to their bodies, especially to breeding and nursing mothers; and no less was the care of this tender shepherd to the souls of his Saints, (whom he bears in his bosome) as also to the sanctiry of his Sabbath, and therefore adds this petition to their forty years Prayer, that they might not be put to fly on the Sabbath day, to the dishonour of God and trouble of their spirits, in prophaning the sacred season for the preservation of their bodies, which was designed for the sweetening of their souls in Hearing, Prayer, and Praise, amidst the precious societies of Gospell Saints.

It cannot easily be imagined that Christ should be so carefull in securing his Sabbath, had it been ceremonial, at such time as all ceremonies were abolished by Apostolical Proclamation.

And yet it is imagined (and the best is but imagined) that the Disciples were onely warned of fleeing on the Sabbath by way of prevention of Jewish persecution?

And can it be conceived rationally that

*Answe.*  
*Respatians*

*Mat. 24*  
 15.

*Col. 2.*  
 16, 17.

*Objct.*

*Answe.*

*The Sabbath crowned.*

*Vespertians* Arms and *Tyrans* Ensigns should strike no more terrour, then that the Jews instead of securing themselves should trifle away their time in persecuting the Christians.

Had their sight been on the Sabbath, yet seeing they were not to carry any thing (no not their clothes) they could not be counted transgressours.

Moreover, so superstitious were the Jews that they durst not fight for their life, much less persecute others; and therefore this could not be intended by our Saviour; but his sole designe was to have his seventh day Sabbath sanctified by his Disciples.

And as our Redeemer thus generally and particularly owned this Sabbath by his holy word, so he gloriously crowned it (above all other dayes) by his mighty works, viz.

*Mat. II* such miracles as never man wrought. If then *20, II, 30* those Cities were most honoured and engaged where his mighty works were done, upon the same account is that day to be most highly esteemed, which Christ crowned with his greatest wonders. God forbid that Gospel Saints should side with envious Sadduces, in reproaching our Saviour for putting forth his glory on that blessed day, but rather with heighthened affections, let that Sabbath be religiously celebrated, where on such divine vertue was shewd. Neither doth

*A glorious myserie.*

doth our great exemplar cease here to honour his Sabbath but having owned it by his word, and crowned it with his works, his constant care both in life and death, wasto leave a lively president for his people.

His constant custome during life is visible to all that can read the fourth Chapter of Saint *Lukes* Gospel, and for his cessation from his work of redemption the same day of the week and time of the day that the father ceased from his work of creation, entering exactly into his rest on the Sabbath, as God did; this is such a misterious discovery and full confirmation of the seventh day Sabbath, as for ever binds all believers by a double obligation, to this sweet soul-refreshing duty, of which more may be spoken in due time. This may suffice abundantly for the confirmation of the seventh day Sabbath by our blessed Saviour.

The third thing promised, is his approbation of that holy spirit which was appointed *3 Appro-* by the Saviour of souls to be a constant guide *bation.* to Gods people. So that whatsoever this blessed spirit shall approve of, we may safely receive as tried gold weighed in the balance of the sanctuary, and rest upon it as infallible truth.

Three things will fully evince the holy spirits approbation of the seventh day Sabbath. *1. His*

*An high Encomium.*

*Luk. 23. ult.*

- 1. His high Encomium.
- 2. His mighty operation.
- 3. His constant appellation.

1. His high applause given to the pious womens practise of resting according to the Commandement is a full proof of divine approbation. For though they celebrated the Sabbath upon Christs crucifixion, yet *Saint Luke* was not inspired to write his Gospel till after Christs ascension, as is evident in his preface, and confessed by our learned adversaries; "That divers years after when all Levitical institutions lost their power of binding the whole Law, and each principle thereof doth binde all under the Gospel.

*Luk. 1. 2, 3, 4. Leigh Syst. p. 822.*

If (then such praise were) given to the holy womens celebration, that the spirit so long after records it to their honour (*That they rested the Sabbath day according to the Commandement*); let the conclusion of the parable be the obedient souls instruction, *Go and do thou likewise,* set to the Sabbaths observation according to the Commandement, if thou wouldst have like praise of Gods spirit. Though this might satisfie a willing soul, yet others see such a measure of self-denial required in this duty, that either God must stoop to their

*Luk. 10.*

37. *wise,* in recording the celebration of the 7th day

*Unveiled Ministers.*

day Sabbath after Christs ascension; or else they will not obey. Well, the blessed spirit sweetly condescends, and by the most glorious manifestation and wonderful operation that ever visited the earth, confirms the seventh day Sabbath. For it was upon this blessed day that he gloriously descended upon the Apostles, to the amazement of men; for though Antichrist hath long deceived us, and we have taken it upon trust, that Pentecost was upon the first day of the Week; which he hath long honoured with Whitsun Ales, Wakes, and May games; yet in plowing up the truth with Gods heifer, we shall finde such treasures of long-unveiled misteries in this renowned day, as can never sufficiently be admired.

*Mat. 27.*

And the first mystery that displayeth it self, lieth in the institution of the Feast called Pentecost, or the fiftieth day; for as the fiftieth day after the first Pascheover and wonderful deliverance from the Egyptian bondage, the spirit descended in fire upon *Sinai*, to instruct the twelve Tribes of Israel; even so the fiftieth day (most exactly) after Christ our Pascheover was sacrificed for us, and had wrought our mighty deliverance from that worse then Egyptian bondage, did the same eternal spirit descend in fire upon *Sion*, to inspire the twelve Apostles of the Lamb.

*Ex. 19. 1, 18.*

*Heb. 2. 14, 15.*

*Barthol. de propr. verum, p. 153.* And surely this harmonious descent upon the fiftieth day both at Sinai and Sion; cannot but be soul-ravishing satisfaction to the religious Christian, for the confirmation of his faith in the true *Messiah*. As also this marvellous dispensation upon the seventh day Sabbath, cannot but affect his heart with this royal rest which the spirit so eminently approves by his superlative presence. And the clearing of this fiftieth day to be the seventh day Sabbath will open more divine mysteries, as so many coals from the Altar to inflame our affections; for hence we shall behold the sheaf of first fruits waved, and that Lamb without spot so fairly sacrificed in our blessed Saviour, as will make every Babe in Christ a sufficient Arithmetician) in numbring the fiftie dayes) to finde out the seventh day Sabbath.

*Lev. 23. 9. 15.* The institution of this Feast of Pentecost is recorded by *Moses*, who from God appointed Israel to bring (on the morrow after their Passover Sabbath) a sheaf of their first fruits to bee waved by the Priest before the Lord; and to offer the same day a Lamb without blemish to the Lord.

*Deut. 16. 9.* And from that very day to count seven

ven Sabbath or Weeks, and the morrow after the seventh Week was the Feast of Pentecost or the fiftieth day. And this numbring of seven Weeks or fifty dayes, is still observed by the Jews, who every night when the starres arise, say a prayer and conclude. To day are so many dayes past of the *Omer*. And here let the Believer (who sees all types ended in Christ) with confidence behold his dying Redeemer as the undoubted sheaf of first fruits, waved upon the Cross by the crucifying Priests, the very morrow after he had eaten the Passover; and for the Lamb without blemish (to be offered the same day) behold the spotless Lamb of God taking away the sins of the world. And after admiration of this compleat Saviour, in whom all these mysteries (which point out this true *Messiah*) are fully accomplished. Let us number fifty dayes or seven full Weeks according to the rule; that is, from the day that the sheaf and Lamb were offered. Now our sheaf of first fruits and Lamb without spot, is known to every Babe to be offered up on the sixth day of the Week commonly called Good-Friday, from which day we must number fifty dayes or seven full Weeks, and

Chilms

p. 132.

Ross.

view

300.

1 Cor. 15

231

Lev. 23

15, 16.

21, 23

*The Seven Weeks compleat.*

the morrow after the seventh Week is the fiftieth day, called Pentecost; and because we have been so long deceived of our true Sabbath by Antichrist, and that his Image would still perswade us his Whitsunday is the day of Pentecost, I shall take the tender Lambs of Christ by the hand, and if they have no readier Arithmetick, let them but take an Almanack and number seven weeks or fifty daies, and see with their own eyes whether the fiftieth day be the seventh day Sabbath, from the day that our sheaf of first fruits and Lamb without spot was offered.

As thus, Good Friday (so called) is the known day from which we must begin our account of seven compleate weekes or fifty daies, and the first of these fifty daies is Saturday (as Heathens term it) and the following Friday is the end of the first week, which makes seven compleate daies;

The second Friday is the 14th day.

The third Friday is the 21th day.

The fourth Friday is the 28th day.

The fifth Friday is the 35th day.

The sixth Friday is the 42th day.

The seventh Friday is the 49th day.

Making up seven compleate weeks: And the

*The Dove descends.*

the fiftieth day (being the morrow after the seventh week) must undeniably be granted the Worlds Saturday, and the Saints seventh day Sabbath, upon which Sabbath the Apostles were assembled, with one accord in one place, when the eternal Spirit gave full testimony to that Royal solemnitie, with the highest approbation that ever was given to any assembly of Saints; and the unspotted Virgin-spouse of the Lambe, did sweetly celebrate the most glorious Sabbath that ever Church enjoyed; for here heaven and earth accord, mutually inviting each other. Here the promised Spirit saith come, with his quickening motions inviting the Saints to assemble themselves upon his holy Sabbath.

And here the lovely Bride saith come, purposely presenting her self on Gods seventh day Sabbath, in expectation of this glorious power from on high: What then should hinder the desired inspiration? Christs promise is engaged, his saints are solemnly assembled, in a season sanctified, their unanimous supplications are continued, their hopes are heightened, and down comes the eternal Dove with a sudden sound from heaven, as a rushing mighty wind, filling the houses,

*Acts 2.**Acts 1.*  
14.

*The day of Delights.*

house, and furnishing all their hearts with Divine abilities to publish the Gospel of Christ to all Nations under heaven.

Thus while the saints are acted by the spirits operation, the seventh day Sabbath is crowned with the highest approbation, thousands this day were convinced, converted, baptized, incorporated, and with transcendent joys transported, feeding like Lambs in fresh pastures, closing this blessed seventh day Sabbath with the incomparable feast of the Lords Supper, and sacramental union in one entire body by breaking of bread. O what a day of wonders is the Lords true Sabbath! instituted in *Eden*, advanced at *Sinai*, owned and crowned by Christ, and thus highly approved by his spirit in *Sion*. A day of marvellous mysteries, a day of manifold mercies. Was ever day honoured like *Jahovah's* Sabbath? the Lord *Jesus's* Sabbath? the Holy Spirits Sabbath? which therefore must be the Saints Sabbath.

I have been the more exact and free even to the shallowest capacity in opening these mysteries, that Christians may clearly discern the deceits of the little Horn, in changing Times as well as Laws; perswading poor souls to live by an implicate faith, in taking his Whitsunday upon trust for the day of *Pentecost*, as is still pressed by Parish preachers

*The highest Glory.*

chers to shuffle off the renowned seventh day Sabbath.

But some seeing they can no longer delude the people, it being so apparent that the day of *Pentecost* was the very seventh day Sabbath, yet devise to detain them longer in disobedience, objecting, That though the day of *Pentecost* was the Sabbath, yet the Saints assembled upon the other days, as appears *Act. 1. 14.* *Object.*

It's indeed declared that they continued with one accord in prayer, but it's not asserted they were constantly together in one place. *Ans.*

2. 'Tis not likely they did watch all those ten nights, and as improbable that they all lodged together.

3. But this is manifest, That very early upon the fiftieth day they were unanimously & solemnly assembled in one place, which is not affirmed in that solemn manner of the other days; neither was any day like this honoured with the glorious presence of the Holy Spirit. This Sabbath was the first honoured with the conversion of souls, this and no day before did they break bread together; yea, many signal tokens of Divine approbation have (beyond all dispute) advanced the glory of this day above all other days.

But 'tis further objected, That the ceremonial *Object.*



nial day of *Pentecost* is as much honoured as the seventh day Sabbath?

*Answ.*

1. The Apostles might observe *Pentecost* as a ceremony not yet buried, yet undeniably they would much more honour the Royal Sabbath: No ceremony was ever esteemed like the Law of ten Commandements.

2. This objection was never made against Whitsunday, till the glory of Gods Sabbath discovered the vanity of that Antichristian invention. But,

3. We must learn to distinguish between Ceremonials and Morals; both are not alike confirmed when they are together mentioned: The Apostles preached and prayed in the Temple, yet are they not of equal authority: The Royal Sabbath is indeed mentioned with New Moons and sacrifices; but it is no more rejected than Prayer and the prayer hearing God, which are mentioned together.\*

*Act. 5.*  
*20, 43.*

\* *Isa. 1.*  
*23, 14.*  
*15. &*  
*57. 6, 7.*

*3d. Obj.*

A third objection is newly made by Mr. *Aspinwall*, who grants *Pentecost* to be indeed the seventh day, but thinks the word *πεντηκοστή* translated [*suby come*] should rather be rendred [*fully past*:] Whence he would perswade, that the Spirit did not descend upon the true day of *Pentecost*, but upon the Jews false day of *Pentecost*, which he saith was the first day of the week.

*Pag. 5.*

x. The

1. The Greek (being a Gerund in *Do*) signifies [*fulfilling,*] and most certain it is, that as the saints were fulfilling the true *Pentecost* on the seventh day, the spirit of Christ descended early upon them.

2. His great mistakes are manifest, in that our Lord *Jesus* (who was punctual (as he grants, *p. 5.*) to his own Law) exactly celebrated the Passover upon the 5th. day, the Jews on the 7th. and such distance must needs be at the true and false *Pentecost*; the true on the 7th. the false (not as he asserts on the first day, but) on the second: so that his supposition of all those wonders which he would have done on the Jews *Pentecost*\* do utterly vanish; and the glory of the 7th. day Sabbath whereon those mighty things were wrought (as I have convincingly proved) is more abundantly confirmed, seeing himself grants (*pag. 34.*) That those actions (of the spirits effusion, glorious conversion, baptism, breaking bread, &c.) are signal characters of our Christian Sabbath.

*Pag. 35.*

Thus whiles we seek for wisdom in Gods way of counting his numbers, we find the ancient Sabbath of the Lord our God within the mysterious numbers of *Pentecost*, which saints should esteem as highly approved by the spirits glorious manifestation.

*Pro. 2. 4.*  
*Rev. 13.*  
*18.*

To

*The Spirits appellation.*

To which may be added, 3ly. His constant Appellation. Christs promise was, that the blessed spirit shall be ever with us to instruct us in all his truths: And since this infallible guide doth constantly call the seventh day the Sabbath, it must be received as a word of truth from God that cannot lie.

And truly 'tis high presumption to alter the perfect word of God, in calling any day the Lords Sabbath which the Lord never dignified with any such honourable appellation. Let but the least authority be produced for honouring any other day as a Sabbath day (in the Gospel) besides the Lords honourable seventh day, and the controversy will soon be ended.

I know what some have endeavoured to pacifie their perplexed spirits about the Sabbath; who would perswade themselves that the first day of the week was thus honoured by the Evangelists in terming it *μικρ σαββατων* the first of the Sabbath.

*Mat. 28.*

*1.*

*Ans.*

But first, here's no *ἡμέρα* mentioned, the glory of the Sabbath DAY is onely given to the seventh day, whiles the first day of the week is termed (like other common days) the first of the Sabbath, the second of the Sabbath, the third, &c.

2. Whether they take this *μικρ σαββατων* for one of the Sabbaths, or the first of the Sabbaths

baths

*'Eis μικρ σαββατων opened.*

baths, to be sure 'tis not any one of the sanctified Sabbaths instituted or authorized by the Lord our God, Father, Son, or Spirit; neither can it be the first of the Sabbaths in their sense, for the seventh day was undeniably the first Sabbath. If they say it was the first individual Gospel Sabbath, then I suppose that first day in the *1 Cor. 16. 1.* may be the twentieth Sabbath (at least,) and yet that also is *μικρ σαββατων*.

As for the proper signification and sense of the word, it is the first of the week in English; for *Sabbath* is an Hebrew (not an English) word, and must be rendred week where ever it points at any time except the seventh day, or some ceremonial sabbath) as as the Pharisees vaunt shews—*Luke 18. 12.* *ἡσάββατος ἑστὸς σαββατων*, I fast twice on the Sabbath, that is, not twice in one day, but twice a week. The Evangelist fairly follows that form of expression used by the *Septuagint*, (which the Apostles more frequently observed then the Hebrew, as being more common amongst the Gentiles, where especially their work lay,) terming the week days, the first of the sabbath, the second of the sabbath, &c. instead of the heathen names of Sun-day, Moon-day, &c. which I hope may satisfie all such as had rather use Scripture then heathenish names. As in the

title

*The Pattern in the Mount.*

title of *Pfal. 24* *τὴν πρῶτην σαββατον*, the first of the Sabbath or Week; *Pfal. 48* *δευτέρα σαββατον*, the second of the Sabbath or Week; *Pfal. 94* *τετάρτην σαββατον*, the fourth of the Sabbath, or the fourth of the Week, &c. The Sabbath day is the peculiar honour given to the seventh day alone, *Luk. 4. 16. Act. 13, 14. & 16. 13 &c.*

So that if we be followers of God as dear children, and take the blessed spirit for our guide in all our expressions and actions, we must honour the Sabbath with holy devotion, which he hath so honoured; with highest Encomiums we must reverence that day above all daies, in which he so gloriously descended upon the first pure Church solemnly assembled: If this be not the pattern shewed Christians in the Mount, I desire them to shew me some other pattern of some pure Church? but if this be the undoubted pattern shewed this blessed day in the Mount, Then Christian look well to thy walk; See that thou make all things according to the Pattern shewed thee in the Mount.

*Heb. 8. 5*

And since the spirit's appellation is a further approbation of the seventh day, which is the onely day he honours with the royal name of Sabbath day; See thou presume not to call any day the Sabbath day;

*Damon-days.*

day, but that which he hath so called; See thou observe that for the Sabbath day, which he hath so crowned; It is the presumption of the little Horn, not onely to change times, but that this time of Gods solemn worship might be for ever buried in oblivion, he hath de vested it of this royal appellation of the Sabbath day, and obscured its glory under the detestable name of Saturday, *i. e. Saturns* day, and so sheweth himself to be that Antichrist, misteriously opposite to Christ, devoting that very day to the father of Demons or chief of idolized Devils, which our Lord hath designed, owned, crowned and approved his chief day for Gospel worship.

And truly Christians the holy spirit would not that you should have fellowship with Devils. Our English Laws have somewhat lessened this impiety (wherein the secret hand of providence eminently appears in preserving the honourable memory of the seventh day Sabbath) for whereas the Heathenish names of Weeks daies are still retained in the decrees of the highest Courts, passed on the seventh day; the Acts have the proper appellation, *Die Sabbati*. But 'tis sad that such as so honour it with their Pen, should prophane it so openly in their practise. And though Satan should prevail with them

*1 Cor. 10. 20.*

*A warning to Senators.*

them to become my persecutors, I cannot but in faithfulness remember them, That as their Laws look for obedience, till by the same power that enacted them they shall be repealed; so it is most equal they should cease from prophanation of this royal Law of *Jehovah*, till a repeal from the same power can be proved, or that the blessed Spirit hath any way altered or changed it. How sad would a sentence of this import be, when 'tis too late to reform? *O those Prince and Parliament! Out of thy own acts I will judge thee, who hast recorded the seventh day Die Sabbati, and yet hast proclaimed thy chief Markets upon this my Sabbath.* You profess it in words, but prophane it in works; you honour it in your Laws, but shame it in your lives. Oh can it be hoped that a *Josiah*-like Spirit should set upon reformation instead of persecution, instead of penalties to begin with Sabbath practice. Is there no other way to confute Sabbath Keepers, then by fine or imprisonments? Must Prelatical principles appear, after so many Engagements and solemn Protestations of liberty? why yet here's this remedy: *The will of the Lord be done.*

And so I have done with my three first Proposals for the authority of this truth;

1 The Fathers Institution.

2 The

*Saints observation.*

2 The Sons confirmation.

3 The Spirits approbation: And now proceed to the fourth; namely.

4. The Saints observation, wherinto I <sup>4. Saints</sup> have already made some entrance: As first, <sup>observa-</sup> the precious womens practice after our Sa- <sup>tion.</sup> viours sufferings, when all ceremonies were abolished, *They rested the seventh day according to the Commandement.* And doubtless 'tis a blessed thing to be found obedient to Gods Commandements.

2. It hath been clearly and plainly shewed, that even after our Lords highest exaltation, the most glorious assembly of saints that ever the world saw was upon the seventh day Sabbath most exemplarily celebrated with prayer, preaching, baptizing, incorporating, communicating, and all this eminently approved and sealed by the spirits miraculous and special grace in the conversion of thousands: such a day no Age ever produced. Well may this day deserve the honour of a pattern (in the Mount) and to be exemplary to all posterity.

3. The great wisdom of God eminently shines in concealing the practice of the Apostles deputed to serve the Circumcision; since it must be acknowledged, that if the Apostle of the Gentiles (who was the great <sup>Gal. 2:</sup> <sup>9:</sup> <sup>2 Tim. 1:</sup> <sup>11:</sup> rejecter of ceremonies) did constantly celebrate

*Pauls practice.*

brate the seventh day Sabbath, then much more those Apostles among the Jews, whose forbearance was much even in ceremonials, The Gospel then being the Epitome of things most necessary, onely presents us with *Pauls* practice for our Christian pattern, who expressly requires our conformity in these words, *Phil. 4. 9. Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you.*

Here's a general injunction, which must be observed only with these limitations, That *Pauls* practice be plain, possible, peaceable, Evangelical, and unrepealed, or else it binds not.

1. It must be plain, such as our Lord hath promised to his Lambs; *Yoh. 16. 25.* We must take heed of Philosophy and vain deceits of men, who set up Ordinances by consequences; and have some plain precept or president for our practice; and such is the seventh day Sabbath. There's not a plainer precept in all the scripture, nor any thing more plain then *Pauls* practice herein, and therefore to be observed by saints who desire the presence of the God of peace.

2. It must be possible; for some things *Paul* practised impossible for saints, as mighty miracles, travels, &c. But for the seventh day

*Conditions of conformity.*

day Sabbath, though flesh and blood think it a bondage to be detained a day from the Dunghil, yet to the self denying Saint 'tis a most pleasurable season, and his soul can feel to it as an easie yoke, a light burthen, a day exceeding a thousand, therefore in this *Paul* is to be followed.

3. His practice must be peaceable, if we tread in his steps, for *Paul* was but a man, and sometimes a very angry man, his precept may possibly exceed his practice herein; *Acts 13. 39.* *If it be possible, as much as in you lieth, live peaceably with all men;* and let the peace of God rule in your hearts. *Rom. 12. 18.* Now the seventh day Sabbath is a day of rest and peace, which sweetly calms the perplexed spirit; so that thus far wee may freely follow *Pauls* practice.

4. It must be Evangelical, for we may not follow *Paul* in his compliance with the Jews in ceremonials, no not to gain the Jews; and therefore let *Paul* pass into the Temple to purifie himself with his Votaries, this is no president for me. But for the sacred seventh day Sabbath, as it was instituted before any ceremonie was in the world, so it was confirmed Evangelically by the Son of God, and by his holy Spirit; and therefore in this Evangelical duty I shall attend *Paul*,

Ed

5. If

Gal. 5. 1, 2, 3. 5. It must be unrepealed, if it oblige Saints, for something Paul did which him self after repealed, as the Circumcision of Timothy, which he solemnly declares to be utterly destructive to Christianity; and therefore waving that, let Christians conform to the Apostles practise of the seventh day Sabbath, which is proved to be plain, possible, peaceable, truly Evangelical, and never in the least tittle repealed, or any way altered. And thus doing, we shall follow

1 Cor. 11. 1, 2. Paul as Paul followed Christ. For as it was undeniably Christs custome to celebrate the seventh day Sabbath, so it was Pauls manner to observe the same day. The words are the same in the Greek both of Christs

\* Luk. 4. practise \* and Pauls, the Penman is the same, and all the difference (in English) is

Acts 17. onely this; Christs custome, and Pauls 2. manner. Christ as his custome was went into the Synagogue on the Sabbath day, Luk 4. 16. And Paul as his manner was did the same thing, Acts 17. 2. Christ preached, and Paul preached, and where lies the difference between Christs observation of the seventh day Sabbath, and Pauls observation of the seventh day Sabbath.

It is made a great argument for the observation

servation of the first day, That Paul once preached on the day, but it is as clearly declared (Acts 18. 4.) that Paul preached every Sabbath day, onely the Translators have not dealt so clearly; for in Acts 20. 7. they tell us that Paul preached on the first day, but in Acts 18. 4. they say Paul reasoned every Sabbath day, and yet the Greek word is the very same in both places.

Neither was this Pauls single practise, But the constant custome of all the Disciples that ever accompanied him, we finde one companie with Paul Acts 13. 13, 14. who solemnly observed the Sabbath in holy duties. Other associates he selects Acts 15. 40. and these celebrate the Sabbath Acts 16. 13, 17. & 17. 1, 2.

Thus we may follow Paul and his companions from place to place, and constantly find them observing the seventh day Sabbath: And though he solemnly professed, He had not shunned to declare the whole counsel of God, yet this great flighter of ceremonies never gives the least hint of a change, which undoubtedly he would have done, had it been any way altered: Nay, he strictly requires all beleevers to follow his example as he followed Christs; and certainly, in the observation of the Sabbath, he

H 2 followed

## Gentiles glory.

followed Christ as close as in any Ordinance whatsoever.

**Object.** There are conceits that *Paul* only took that opportunity to preach to the people.

**Ans.** But 1. They speak without book, and fancy is no fuel for a Christians faith.

2. They render this Apostle of the Gentiles a constant dissembler.

3. They may as warrantably lay this crime to Christ, [that he did but take such opportunities, and not in conscience of the Sabbath;] for it's proved, that Christs *eu-  
stome* herein is the very same with *Pauls*.

Such as assert that *Paul* only observed the Sabbath among the Jews, and not among the Gentiles, may be better informed, *Act. 18. 4. & 13. 42.* where it is evident, *That when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached the next Sabbath.* Here the Apostle had the fairest opportunity that possibly could be desired (in the Jews absence) to instruct the Gentiles in a first day Sabbath, if ever such a change had been intended; for why should publick preaching be deferred till the next seventh day Sabbath (especially to the Gentiles) if the first day had been a Sabbath? The Apostles silence at this time and occasion, will not allow

## Μεταξύ measured.

low any rational conjecture of such an intention of a first day Sabbath.

But here it is objected, That the Greek is *ἡμετέρι μεταξύ σαββατων* signifieth the week between, or Sabbath between.

1. I demand between what? The fairest conjecture is, that the Gentiles might beseech *Paul* to preach the Sabbath between their desire and his departure; and without some such supposition, this translation of *μεταξύ* will scarce be good sense.

2. If we may rely on the scholarship of *Arius Montanus* (who was a professed enemy to the seventh day Sabbath) he will tell us, his *sequens Sabbatum*, the following Sabbath.

3. However, this is manifest, that the next Sabbath day *Paul* did preach, and either it was in answer to the request made, or else if the Gentiles desired him to preach to them on some week day, and yet the Apostle deferred it to the known Sabbath day, this will much more abundantly testify his special respect to the seventh day Sabbath.

So that beyond all contradiction the Apostle and the Christians with him did as constantly observe the seventh day Sabbath as Christ himself; and if none other ground

H3

(next

**Object.****Ans.****Act. 13.**

44.

*Sabbath and Supper.*

(next to Gods command) be given us why they did so, but that we should be followers of *Paul* as he was of *Christ*, we must either prels after our pattern, or resolve to rest in disobedience to so great a Commandement.

Me thinks ingenious saines should even read *Christs* confirmation of the seventh day Sabbath in the *Apostles* practice, for undoubtedly such as *Pauls* constant custome was, such was his Commission. It was not onely in the Lords Supper that *Paul* delivered the same to the Church (by precept or president) which he received of the Lord; but his constancy was equal in observing the Lords Sabbath as the Lords Supper; and in requiring the same Church in the same Chapter to follow him as he followed *Christ* in all things. There is a heavenly harmony between *Christs* commission, and *Pauls* custome, both in the observation of the Lords Supper and the Lords Sabbath.

And seeing it is so manifest, that *Paul* and the saines with him did constantly observe the known seventh day Sabbath, both amongst Jews and Gentiles, and that the blessed spirit gives us none other reason of *Pauls* custome, but that we should be followers of that blessed *Apostle* even as he also

*Gentiles pattern.*

so was of *Christ*; let us not coin or invent reasons (without book) of the *Apostles* constant observation of the Sabbath, to justify our own prophaneities, but bestink out selves what we shall answer in the day of judgement, when it shall be set fairly before us, that as it was *Christs* custome to observe the Sabbath, even so it was *Pauls* custome with his companions punctually to tread in the same steps: and since the Spirit of truth never gave other reason why the *Apostle* did so, but that we should follow him as he followed *Christ* in this divine duty, which is so plain, possible, peaceable, evangelical, unrepaeled. Ah *Christian*, ask thy conscience if thou canst judge this a sufficient answer for thy weekly pollution of the seventh day Sabbath, That thou hadst thought *Paul* had onely practised it to please the Jews when it will appear plainly that he did it purposely for a pattern to the Gentiles. And that thou mayest be utterly silent, and for ever last without excuse, take notice (if thy spirit be not too much prejudiced, and thy heart hardened against this truth) that one of the fairest patterns of the *Apostles* (for Sabbath-keeping) was set before these very *Gentile Corinthians*, whom he so strictly enjoyns to follow him as he followed *Christ*.

H4

For



For in their famous Citie it was that the blessed man abode, and preached in the  
 Acts 18. *Sinagogue EVERY Sabbath day, and per-*  
 3, 3, 4. *swaded the Jews and the Greeks.* If any  
 should contend that I term that preaching  
 [ here ] which is translated reasoning, let  
 them mind, that the word is the very same  
 which is rendred preaching Acts 20, 7. Well,  
 to these Greeks he gives that pattern, which  
 he commands them to follow, and truly  
 Christian our best way will be to walk with  
 them in the same narrow path to new Jerus-  
 salem, especially seeing their Epistle is ex-  
 pressly directed to us, as well as to them.

1 Cor. 1.  
 2. with  
 11, 1.

Under this fourth point of the Saints ob-  
 servation of the seventh day Sabbath, next  
 to the Apostles constant custome, I shall of-  
 fer the practise of the purest times, as the  
 best antiquity affords. And in the first place  
 that blessed *Clement* ( whose name is writ-  
 ten in \* the book of life and himself now  
 in glory ) instructs us in that undoubted E-  
 pistle of his to the Corinthians; " How God  
 hath ordered that oblations and other du-

Phil 4.  
 3.

ty of his worship, be performed according  
 " to the **APPOINTED SEASONS** ;  
 " not as it happens and disorderly but at  
 " **SET TIMES** and houres — they  
 " therefore that perform their oblations ac-  
 " cording

Clem.  
 1st Ep.  
 to Corin.  
 p. 21.

" cording to the **APPOINTED TIMES**  
 " are accepted and blessed.

Here observe, how this blessed Minister  
 of Christ seconds the Apostle in labouring  
 to reform that great disorder amongst the Co-  
 rinthians, who came as they listed to the  
 Lords Supper, some sooner, some later,  
 whence sprang that confusion, transgressi-  
 on, and wofull desolation amongst them,  
 1 Cor. 11. 20, 21, 29, 30.

Wherefore he informs them and us that our  
 oblations ( or sacrifices of praise ) are not to  
 be performed at our liberty, but that the  
 Lord himself hath ordered and appointed set  
 times and hours, which undoubtedly is the  
 sum of the Apostles mighty charge to *Timo-*  
*thy, That he should be instant in preaching*  
*in season out of season.* And the holy *Cle-*  
*ment* assures us, that in observing the appoin-  
 ted seasons we shall be accounted blessed.

Now what these appointed seasons and  
 time are, that this great God hath ordered  
 his Saints should observe; the same elect ves-  
 sel declares in these words; *You must keep*  
*holy the Sabbath in memory of the Creation,*  
*and the Lords day in memory of Christs Re-*  
*surrection.* Certainly this ancient Disciple  
 of Paul did clearly understand these daies to  
 be ordered and appointed of the Lord; and  
 since

Epist.  
 Const. 1.  
 7. 6. 24.

since a person so assuredly sanctified would not deceive us, Let us follow *Clement* also as he followed *Paul*, and not think two daies time too much for our souls, whiles we have more then twice as many for our bodies. Another famous Disciple of the Apostles, and holy Martyr of Jesus, even that heavenly *Ignatius* teacheth the very same doctrine in this Dialect; Next after the Sabbath day, let every friend of Christ make the Lords day a solemn Festival. And the same holy man (*ad Philip*) shews his his detestation of Sabbath pollution saying.

*Ignat. ad Magn.* If any one shall keep a fast on the Lords day or on the Sabbath day, let him be accursed.

Certainly he that shews such indignation against those that pervert the Law of the Sabbath from a Feast to a Fast, would much more abominate those that turn it from spiritual delight to corporal labour.

Thus were these two appointed days honoured in the Virgin state of the unspotted Spouse (*τὴς ἀδέφους, Germani fratres*) like lovely twins or natural brethren; the one born at the Creation, the other at the Redemption of the world.

But in the third Century man took upon him to be more spiritual then his Maker, and some parts began to be infected with Ori-

gens

gens allegorical Divinity, taking liberty to prophane the seventh day, under pretence of keeping a mystical Sabbath, by cessation from sin; while they lived in the manifest sin of slighting the Sabbath. So that the mystery of iniquity got ground, by this mistical notion making way for the rising of the presumptuous little Horn, to change Times and Laws, till at last he prevailed with the Emperour (abolishing the seventh day Sabbath) by a Decree to establish the Lords *Euseb.* day, or first day of the Week, for the great *vit. Con-* holy day, appointing a set form of Latin *stant. l.* prayers to be used upon it. *4. c. 17.*

And this was done the 330. year after of our Redemption. But maugre this presumptuous decree, many pretious Churches still devoted themselves both daies to Gods honour, as is evident in that of *Ambrose.* "Upon the next day (saith he) being the Sabbath, and after that on the Lords day I will treat of the order to be used in prayer.

And I wish I could inreat all that read this holy resolution, to resolve to walk in the same order, and reject those Romish abominations, as *Rome* rejected the Christian customs of saints, witnessed by *Socrates* four hundred years after Christ. "Though (saith he) in manner all the Churches throughout

*Sacram.*  
*l. 4. c. 6.*

out

*Sabbath Communion.*

“out the world, do celebrate and receive  
 “the holy misteries every Sabbath day, at-  
 “ter other, yet the people inhabiting Alex-  
 “andria and Rome, of an old tradition do  
 “not use it. The Egyptians adjoining to A-  
 “lexandria, use to celebrate the communion  
 “upon the Sunday. Here you may see how  
 long the Saints honoured Gods Sabbath, for  
 the generality of Christians almost through-  
 out the world, did then communicate in the  
 highest misteries of the *body and blood of*  
*our Redeemer* upon the Sabbath day, whiles  
 onely the apostatizing Church of Rome  
 (with some few of her adherents, did com-  
 municate upon the Sunday, so called.

*Socrat.*  
*Scholast.*  
 45. c. 21.

Now which of the examples we should  
 follow, the good Lord help us to consider,  
 though me thinks it might easily be determi-  
 ned, if we well weigh the pattern in the  
 Mount (where wee finde the first pure  
 Church breaking bread upon the seventh  
 day Sabbath.

*Acts 2.*

I may not omit another instance of the  
 same authentick Author (404. years after  
 Christ) who being one of the best Historians  
 we can boast of, thus writeth,

*Secr.*  
*Schol.*  
 lib. 6.  
 cap. 8.

*wherefore when the festival meeting*  
*throughout every week was come, I mean*  
*(saith he) the Saturday and the Sunday, ap-*  
*on*

*Æthiopian glory.*

*on which days the Christians are wont so-  
 lemnly to assemble in the Church.*

Since therefore this was the Saints custom  
 through those purest times, even 400. years  
 after Christ, why should not we also be fol-  
 lowers of Christ and his Scripture Spouse  
 with them? Especially, if we consider that  
 unto this very day those Christians that have  
 lived from under the power of *Rome*, do con-  
 stantly celebrate both these days. It is the  
 testimony of *Mercator, Heylin*, and other  
 Historians of good account, That the *Æthio-*  
*pians* do constantly observe both the Sabbath  
 day, and the Lords day, without doing any  
 work, according \* to the ancient manner of  
 the Christians. *Mer<sup>d</sup> cat. hist. mun. p.*

This *Æthiopia* is described to be as large  
 as all the Empire of *Germany*, with *France*,  
 and *Italy*, having threescore and ten King-  
 domes tributary; their King is called *Pres-*  
*byter John*, exercising both the Legal and  
 Ministerial functions. It was their Queen  
 who travelled so far to hear the wisdom of  
*Solomon*, and shall rise up in judgement to  
 condemn such as wilfully refuse to wait upon  
 the Lord of the Sabbath. To this people did  
 Gods spirit punctually fulfil that royal Pro-  
 phetic, [ *Æthiopia shall soon stretch out her*  
*hands to God,* ] directing the Evangelist to in-  
 struce,

827.  
*Math.*  
 12. 42.  
*Psal. 86.*  
 31.

*Presbyter John.*

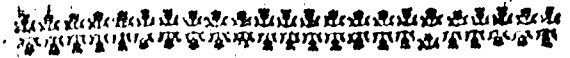
Art. 8.  
26, 27,  
35.

struck, convert, and baptize the Treasurer to another of their Queens, so that the Noble Eunuch returning with joy into his own Country (as their Histories inform us) converted and baptized his Prince, who with joynt endeavours spread the Gospel through those large territories, likely to abide in the faith of Christ until his second coming, according to the ancient Prophecie, *Zeph. 3. 9, 10.* And thus I have faithfully performed my task, in vindicating the ample authority of the seventh day Sabbath, as being

Instituted by the Father,  
Established by the Son,  
Approved by the Spirit, and  
Observed by the Saints.

And if these will not prevail with Christians so called, to break off their weekly profanation of this sanctified Sabbath, I shall leave them to the righteous judgement of the great day: and for their sakes who obtain the grace of self-denial, to cast off their carnal encumbrances, and joyn with the ancient Gospel Saints in observing the Sabbath, I shall now descend to the 4th. part of my general Position; and as I have confirmed the Sabbaths Authority, so I doubt not through Christ strengthening me to prove its Perpetuity.

The



T H E

## Fourth head.

*Perpetuity of the seventh day Sabbath.*

**T**he infinite wisdom ( who is Lord of the Sabbath ) foreseeing the high presumption of the little horn, such as to change both times and lawes ; and knowing that all truths ebbe and flow ( in the sons esteeme ) as holy time is sleighted and observed was graciously pleased most strongly to secure that law against which Satan and his eldest Son, would make their first and fiercest assault.

For tisto be observed that the horn attempted, first, to change times, and then laws, well knowing that holy laws are taught and learned especially in holy times, and therefore he first prevailed with *Constantine* ( as is declared ) to change the Sabbath time into the first day.

But against this designe doth the good God graciously guard his Sabbath, and *A-*

I

*larm*

*The highest Absurdity.*

*l*arm his Saints to be especially mindfull of this truth, setting a superscription ( as it were a watchword ) upon the portall of this precept, R E M E M B E R the Sabbath day to keep it holy, telling us expressly what day it is ; *The seventh day is the Sabbath of the Lord thy God*, so that if the Lord be indeed thy God, thou must observe that seventh day for his Sabbath, which he hath so carefully required thee to remember, as knowing that Antichrist would doe his utmost to cause thee to forget it, either in slighting of it as a ceremony, or else in changing this blessed day Jeroboam-like, and burying its very name under the odious and most detestable name of Saturday, that it may therefore be known to his Saints, as no ceremony, but a perpetual unchangeable Royall Law the Lord hath fenced it above all other Laws, first positively, *keep it holy* ; Secondly, negatively, *doe not work upon it*, and that thou maist never be insnared to change or alter it : I charge thee carefully to *Remember* this Law in a speciall singular manner. This may for ever silence their conceits who would slight the seventh day Sabbath, as a jewish ceremony, though their consciences know it was instituted before any Jew or ceremony had being. Ten  
Royall

*Mans folly.*

Royall Laws the Lord delivers to his Saints and knowing that all of them would be more or lesse observed as his Sabbath should be sanctified or slighted, he bids, he forbids, he marks it above all the rest that it may be remembred, and yet disobedient spirits dare reject it as ceremoniall and put upon the highest an absurdity as grosse as likely can be imagined : As if wisdom it selfe should with so much care command the exact remembrance of a ceremony above all his morall Laws, for thus vaine man would render his maker. I your Lord God doe here deliver you ten precepts. nine of which are perpetuall, but one is a changeable ceremony, wherefore I charge you to observe all my nine royall precepts, but especially observe my perishing Sabbath, which is but a meer ceremony, before you sanctifie that, before you doe not prophane that, before you remember that, I lay it as a speciall command upon your souls to remember my mutable ceremoniall seventh day Sabbath more especially.

Me thinks gracious hearts should tremble to put such an absurdity upon God himselfe as, binding us to remember that, which as a mutable ceremony should be forgotten and buried in oblivion ! yea and which is yet  
more

*The lively Oracles.*

more absurd [ if more may be ] they render the reason of sanctifying the seventh day Sabbath on this wise: *For in six dayes the Lord made Heaven and Earth and rested the first day wherefore the Lord blessed the first day for his Sabbath, and sanctified it,* either we must put this absurdity ( also ) upon our God, or else we must cast off the fourth commandment ( at least the reason of it must be rejected ) or else ( which is better then a thousand shifts ) we must returne from the little horn to our first husband, and do the Sainrs first works, and religiously remember the seventh day Sabbath to sanctifie it.

*Isa. 64. 5. Thou meetest him that rejoyceth and worketh righteousnesse, those that remember thee in thy wayes.*

If it be objected that not Christians but *Jewes* are commanded to remember and observe the seventh day Sabbath ; I answer.

1. That not the Christians but the *Jewes* were first commanded the rest of the ten commandments. If Christians are to walke by the *Jewes* nine commandments ( as a righteous rule ) they are no lesse obliged to every jott and tittle of the *Jewes* ten commandments.

The

*The Jewes gift.*

The Royall Law of God was dispenced to the *Jewes* not only for themselves, *But* Act. 7. 38. to give unto us, as that first faithfull martyr of the Lord Jesus, taught in his funerall sermon, when filled with the irresistable wisdom of the holy Spirit, he sealed the faith of the Gospell with his blood, and amongst the rest of those Evangelicall verities which the protomartyr prized as the Christians priviledges, this is undeniably, an eternall truth, *That the Jewes did receive these lively Oracles from mount Sinai to give unto us.* Here then 'tis evident, first, what Lawes are Gods lively Oracles, namely, those precious precepts which God him'elfe by the Angell of his presence, delivered with a lively voice in the mount *Sinai*, one of which lively Oracles is the seventh day Sabbath.

2. To whom these lively Oracles were delivered ; and this is agreed on all hands, that the only people so highly priviledged above all the world were the beloved *Israelites*.

3. For whom and to what end were these lively Oracles from mount *Sinai* delivered to *Israel*. And this is as cleare by blessed *Stephens* divine Testimony, *They received the lively Oracles ( from the mount Sinai ) to give unto us, that is unto me. Stephen*

I 2,

phen

*The assemblies confession.*

phen an Officer in the church of Christ, and to all my brethren, for whose faith in the true Messiah I am now pleading my last, they received the lively Oracles to give unto us. Christians this is cleare that the *Jewes* received the lively Oracles from the Mount *Sinai* to give unto us, though we have no heart to receive them; yet God hath a heart of love to give them, not only to the *Jewes*, but even to us Christians.

4. Then the fourth inquiry will be, whether these lively Oracles from *Sinai* were given us to be broken or kept? to be slighted or observed? If to be kept and observed, then either we must deny the seventh day Sabbath to be one of *Sinai's* lively Oracles, or deny *Stephens* doctrine of their being delivered to the *Jewes* to give unto us, or else we must become followers of God as dear children in sanctifying this lively Oracle of his seventh day Sabbath, This divine truth of the Sabbaths perpetuity, is in words confessed by our English assembly, who doe not only acknowledge that the Law (in generall) doth for ever binde Christians, and that Christ did not ANY WAY dissolve it, but much more strengthen this obligation in the Gospell; But in particular they confesse that God by a positive, morall

Confes.  
Pag. 33

*The first Example.*

morall and perpetuall commandement doth bind all men in all ages to that particular seventh day which himselfe hath appointed. And whereas they say this is changed in the Gospell from that seventh day to the first day of the week, I shall with the candle of Gods word search their grounds which will be found too shallow to satisfie an awakened conscience, for if Christ doth perpetually bind his Saints to exact intire personall obedience to his lively Oracles, then surely no power is able to absolve his people from that obedience. And if it be as they say that Christ did not any way dissolve, but much strengthen this obligation in the Gospell, then it is impossible to prove any kind of alteration; yet

Further, If God by a positive morall and perpetuall commandement doth binde all men; in all ages to such a particular seventh day as himselfe appointed, then either they must prove that God hath made his morall Law mutable by appointing some other day, or else the seventh day Sabbath must be restored to its primitive glory. Their first ground for change of the Sabbath to the first day is raised from Christs resurrection, and apparition to his Disciples.

But the very great difference between

I 4

the

Idem.  
Pag. 39.



the fathers example at the worlds creation; and the Sons action at his resurrection will soone discover the vanity of this argument. For upon the Creation of the world, God did solemnly sanctifie the seventh day for his Sabbath and rested on it, giving as an example for the ground of our obedience; but upon the resurrection there's not the least syllable of a change, institution sanctification, or celebration; yea so farre was Christ from resting upon his resurrection day, that he travelled 15 Miles upon this supposed New-Sabbath, and this not to any Church-meeting but from *Jerusalem* (the place where most of his Disciples were) purposely joyning with the two Disciples that were journeying on foot (7 miles and a halfe) into the Countrey.

Why Christians awake in the name of the Lord, and polute your soules no longer with weekly prophanation upon such a fall supposition of a change at Christs resurrection you see your Creator sanctified his seventh day, Sabbath and solemnly rested upon it, but for the resurrection day, you have not one word of a command to keep it as a sabbath, and for an example, you have indeed a lively one, in your Saviours refusing to appeare all that day to his Disciples,

at

at *Jerusalem*, and travelling with two (upon their private occasions) not giving them the least admonition about Sabbath observation (which undoubtedly he would have done as freely as in other things had he intended that day for his new Sabbath.

Now I beseech you consider, whether this be likely, that Christ (who was faithfull in all his house) should intend the first day for his Sabbath, and yet never leave one word of institution, nor any other pattern but journeying 15 miles.

And whereas 'tis gloried that our Lord appeared severall first dayes to his Disciples as they were assembled. I believe upon diligent search, it will be found but a vain flourish, and that he never appeared to any assembly, no not any one first day. For it is most certaine, that the day upon the Scripture account begins (with the evening.

And now let us observe that upon the first day, he arose we find him at the Village 7 Miles from *Jerusalem*, when it was towards evening, and the day far spent, after which he supped with the two, which rooke up some time; then they returned that, 7 miles and a halfe, to *Jerusalem* on foot, So that, if the day were far spent before

Luke 24.  
13. 15.  
Mat. 16.  
13.

Luke 24.  
29, 30.

Luk. 24.  
29, 30.

fore they entred the Village it must doubt-  
lesse be quite spent before they could pro-  
vide and eate their suppers, and returne  
7 miles and a halfe.

Luk. 24.  
32.  
John 20.  
19.  
\* Mar. 1.  
32.  
And so before Christ appeared to the e-  
leven, the first day must needs be done, and  
whereas 'tis said, he appeared the first day  
at evening yet you must know, that the first  
day was then as fully ended, as it is plaine  
the sabbath \* was ended at evening, when  
the Sun did set, and the people brought  
their sick to be healed, which they were  
forbidden to doe on the Sabbath day.

John 27.  
26.  
As for Christs second appearing to the  
assembled Disciples, it's expressly said, it was  
after eight dayes, and therefore could not  
be on the first day of the Week.

John 21.  
And for his third apparition, surely they  
will not say, 'twas on the first day, seeing  
they were at their trade.

Acts 1. 2.  
3.  
1 Cor. 15.  
6.  
But indeed the Lord was seene of some,  
or other of them, fourty dayes, never being  
idle all the time, so that his apparitions  
prove not any thing as to a change of the  
*Sabbath*.

There is a conceit that the cause of the  
Disciples assembling on the first day was to  
celebrate the new Sabbath, in honour of  
Christs resurrection; when as they were so  
far

far from believing Christ was risen, that the  
womens tydings thereof, seemed to them as  
*idle tales*. Yea, the first day was finished  
before they beleaved, so that they could not  
in faith, doe any such thing. But here 'tis  
evident how sadly they are put to it, that  
must say something for their first day Sab-  
bath and yet can say no better.

For although they would make some  
shew of Scripture, yet all amounts to a bare  
endeavour to draw some support for an un-  
warantable *Sabbath* from any Text that  
doth but mention the first day of the  
Week

As first from the Disciples occasionall,  
meeting to breake bread upon *Paul's* de-  
parting by Sea, they suppose this may make  
something for a first day, *Sabbath* and truly  
they may as groundly plead for an every  
day *Sabbath*, since it is as clear that the  
Saints assembled, and brake bread every  
day.

2. We find the Saints at *Troas*, no sooner  
assembled, but many lights are seen in their  
upper chamber. So that 'tis not probable,  
they met till towards evening, which is  
no good example for celebrating a *Sab-  
bath*.

3. If breaking of bread had been a service  
designed

Luk. 24.  
11.  
Mar. 16.  
13.

Act. 20.7.

Act. 2.26.

designed for the honour of the first day, the Apostle who so much pressed to Church-order, (and particularly in this Ordinance) would not have deferred breaking of bread, till the second day, especially, now that he was to see them no more, and to give them an example (to which he binds the Saints) so that his deferring breaking of bread, till after mid-night, when the first day was more then finished, shews plainly, that this was no duty proper to the first day, or in the least, pointing it out for a *Sabbath*.

4. 'Tis strange that once mention of Preaching on the first day should be so stood upon; when *Paul's* constant custome of preaching, and praying upon the seventh day Sabbath (with his company) both amongst *Jewes*, and *Geneiles*, is not only slighted, but opposed, as no prooffe of the *Sabbath*. O how indulgent are poore creatures to brats of their own breeding! A second Scripture is produced as though it favoured the change of the *Sabbath*, because the Apostle gave order to some Churches for laying aside reliefe, for the present necessities of the Saints, in *Judea*, upon the first day of the week. But first, Let it be considered, that if this had been a Sabbath

dayes

dayes duty, the Apostle would not have omitted it either present or absent, whereas he plainly declares his dislike of gathering at his coming and desires it may be then in a readinesse.

2. The direction he gives for this collection, shews evidently, he intends no *Sabbath* dayes work, for there is not the least hint of any assembly; though custom hath prevailed so far with most I have met with that they frequently urge the Text thus, *Upon the first day of the weeke when ye come together, &c.* Though there's no such word as coming together. *But let every one of you lay by \* himselfe in store.*

He doth not enjoyn them to a Church meeting, nor to lay it before the Deacons (as doubtlesse he would had there bin a Church meeting that day) *Let every one of you lay by himselfe in store, That is, at his own house in the poores box, which truly, every tender Christian should have alwaies with some stock by him for charitable uses.*

3. The Survey (the Apostle exhorts every man to take of his owne estate (that he may give thereafter) doth notably overthrow the conceit of a first day Sabbath, for he orders every man to lay something by himselfe in store. **As God hath prospered**

1 Tim. 6.  
17.  
Tit. 3. 14.

Acts 16.  
13. 16. &  
18. 4.

1 Cor. 16.  
1. 2.

red him, that is, according as his yearly revenue increaseth, or his weekly trade proves more, or lesse gainfull.

Col. 3. 1,  
2.  
Now if the first day had been a Sabbath, surely, the Apostle knowing the pronenesse of our nature, to mind earthly things, from which he rouseth Saints ) would not have put upon them, the consideration of their outward estates. But

Why should he have this done on the first day?

A. R. 18.  
*Ans.* It hath been clearly shewed, that *Pauls* constant practice was, to preach on the seventh day, Sabbath, and that it was the exact exemplar, he set before this Church of *Corinth*, in particular ( they being the fruit of his *Sabbath* exercises ) who were enjoined to follow him, as he followed Christ. So that, if we can believe they walked in *Pauls* constant Practice in keeping the true *Sabbath*, we may easily judge that *Pauls* Epistle was read in the Church at their soleimne assembly, on the Sabbath day, and we may not doubt that the Teachers would stir up the people to liberality, upon the Apostles order, and the rather seeing he closed his Epistle with it, that it might sit close and warm upon their hearts, and for as much as they were not like to be

so well stored at present (upon the *Sabbath*) he would have it to be their first worke, the very next day, whilst the sweet sence of the Epistle, and heavenly relish of Gospel Sermons, and other Ordinances, which they enjoyed the day before, were yet fresh, and divinely pleasant upon their spirits, and before they lanced into the worlds weekly employments (which puts too great a damp upon our best purposes) he would especially make choice of the first day of the Week, and have them make it their first businesse, (next to the consideration of their abilities, how God had prospered them in worldly goods ) to present unto God ( in secret by themselves ) the first fruits of their increase, for the refreshing of Christs bowels, and as an earnest of their duties towards him unto whom they owed all.

Thus with very good reason did the Apostle make choice of the first day, for this duty.

But to asserit the first day to be a Sabbath, because the Apostle ordered every man by himselfe to lay up something for the poore Saints there being not the least mention of a Church-meeting that day (and yet I say) to asserit that day for a *Sabbath* is altogether irrationall and utterly unscriptural.

The

The third Scripture abused about the supposed change of the *Sabbath* only speaks thus much, That *John was in the Spirit on the Lords day*, but that this was any individual day is uncertain, or if it were he says not what day it was, and therefore we must enquire in some other Scriptures (seeing they are able to furnish us throughly to every good worke) and if the first day, shall any where in Scripture appeare to be called the Lords day, let it weare the Garland as a day devoted to the Lord, or designed by the Lord to be kept holy, which yet I hope may be done without rejecting or prophaning the seventh day *Sabbath*.

But if the Scripture may be our guide, it will inform us, but of two dayes honoured as the Lords dayes.

And the first is the antient sanctified seventh day *Sabbath* royally dignified with that title of the Sabbath of **THE LORD OUR GOD**, which is owned by the father for his holy honourable day, and by the Son is expressly declared to be his Sabbath. *The Son of man is Lord of the Sabbath*, and no other day declares he to be his throughout the Gospel. So that, the seventh day Sabbath, and only that (as an individual and single day) is honoured with this

high

high title, of the Lords day, and therefore if *John* intends any single day, 'tis most like it was the Sabbath of the Lord that here he calls the Lords day.

But I rather think he spake of that other Lords day owned in Scripture as the Lords judgment day, and this the Lord himselfe calls his day, and this day was most clearly shewed unto *John* in many glorious visions, and in the Spirit he was in this day for so runs the Greeke, *I was in the Spirit, εν τω κυριακην ημερα* IN the Lords day.

But grant the first day should be here intended, and called the Lords day, yet how dare any avouch it to be the Sabbath day, since we have not the least hint in Scripture to warrant it? much lesse to reject the true Sabbath, and set up the first day not only as the Lords day for Christians to rejoyce and to be glad in; But as the Sabbath day enjoyned in the fourth Commandement against the reason there rendered, *For in six dayes the Lord made heaven and earth, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and sanctified it.*

Saints! For your souls sake search the Scripture, if ever you find the Lord resting upon the first day. I have proved unto you that when he arose the first day, he was so

(K)

fac

Rev. 10.

2 Tim 3.  
17.

Isa. 57. 5.

Mat. 2. ult

Mal. 14.  
Luke. 17.  
Phil. 1. 16.  
10.

far from resting, that he travelled 15 miles that very day, and encouraged his Disciples so to doe; Ask your consciences in the fear of God, if this were sanctifying a new Sabbath?

The ancient Christians who called it the Lords day, did never terme it the Sabbath day, but religiously celebrated the seventh day Sabbath with it. But see what partiality this is to avouch that to be the Lords day which is so uncertain in Scripture, and to reject the seventh day which is constantly called the Sabbath.

And thus I have faithfully opened the 3 Scriptures which neither singly nor joyntly give the least ground to observe the first day as a Sabbath: So that Scriptures failing, they flee to unscripturall consequences to support their supposed change.

1 Arg.

First, They tell us that the worke of Redemption is greater then the worke of Creation, and therefore the greater worke deserves the honour of the day.

Answ. 1.

I may demand (with the Almighty to lost Adam) who told thee that thou wast naked? who told thee the work of Redemption was the greater? who told thee the greater work (if it were so) deserves the honour of the day? hath God no other way

way to bear up the honour, and preserve the memory of Redemption, but thy supposed Sabbath? Then learne to know that for the honour of the glorious work of creation God hath instituted his holy Sabbath, and for the commemoration of the gracious work of Redemption, he invites thee (if thou hast grace) to his sacred Supper.

Wherefore cease, presumptuous man, to set up thy posts by Gods Pillars; blesse his name for his Royall Sabbath, to meditate on the worke of his hands, and sound forth his praise for his precious Supper that sets forth the Love of his heart.

A second reason is raised from the *Israelites* obligation to offer their first-borne and first-fruits, and therefore tis thought more equall to offer the first day for a Sabbath; then first to serve our selves six dayes, and put of Gods Sabbath till the seventh.

2 Arg.

Tis most equall to offer unto God what he requires, and therefore none other Sabbath will be accepted but that very seventh day which God hath sanctified.

Answ. 1.

I freely joyne thus far with the adversaries argument, That it is most meet for man to offer unto God his first day. But I feare my Antagonists will not stick to their own conclusions, when they are remembered that

( K 2 )

the

## Heb. 4. Opened.

the seventh day is mans first day, he being made on the sixth day, and immediately the seventh day Sabbath made for him, to offer his first fruites unto his maker, who in very deed accepts no other Sabbath but mans first day, since then the adversary himselfe hath concluded that mans first day is most equall to offer unto God for his Sabbath, let him either stand to his own argument, and see that he offer none other Sabbath to the Lord then mans first day, or else be for ever condemned by his own mouth. Thus the Lord disappointeth the devices of the crafty, and snareth them in their own wisdom, yet will they not cease their vaine jangling, But tell the people that as no Manna was to be found on the seventh day, so those that observe the seventh day Sabbath cannot find Christ the true Manna upon it.

Then the Apostle was unwise to preach constantly upon that day, whereon no spirituall Manna fell: but blessed be the Lord of the Sabbath, that multitudes of Jewes and Gentiles have found such plenty of the heavenly Manna upon this blessed seventh day Sabbath, that the adversary may stop his mouth with shame, yea, many living witnesses can bear their joyfull testimony to the free effusion of Gospel-grace upon the true

Job. 5. 12.

13.

1 Cor. 1.

1.

3 Arg.

Ans.

Act. 2. 41.

8c 17. 42.

8c 44. 45.

8c 6. 13. 14.

8c

## Manna found on the Sabbath.

true sanctified seventh day Sabbath.

Another reason is rendred why the first day should be observed, viz. from the successe of sermons in the conversion of souls on that day.

4 Arg.

It may be feared many are judged converts that never knew the power of the Spirit. Conversion is a turning from sin to the faith, and order of the Gospell, which many supposed converts will be found short of.

Ans.

If more persons be truly converted on the first day, then upon other days, the honour is due to Gods grace in that meanes which more abounds on the first day, then other dayes, and he that commands the word to be preached in season, and out of season, will not faile to follow it with his blessing at all seasons, witnesse the notable successe of Lectures.

But if conversion of souls be a seale to Gods Sabbath, never was day so crowned with true converts in the Scripture as the seventh day; instances, whereof have been already given in that famous 50 day Acts 2. and 13. and 16. and 18. cap.

But 'tis supposed that serveing God on the seventh day Sabbath is to put new wine into old bottles; *Old things are passed away, all things are become new.*

5. Argu

(K 3)

'Tis

*Sabbath Conversion.*

Infv.;

'Tis true, Old sins are passed away, and all old Ordinances, Curses, and Covenants, but surely, old Scriptures, and old promises, and Gods old loving kindneses are not passed away, *The good old way promising rest to our soules*, is none other then the Gospel, *New, and living way*, The new commandement of Christs Apostle, is the old commandement *that was from the beginning.*

Jer. 6. 16.  
Heb. 10.  
20.

John 3.  
17. 8.

And the very first institution that we here of in the beginning, is the seventh day *Sabbath*, therefore if we are Christs Disciples indeed, let us reform in observing the true Sabbath, as we are directed about the true marriage, [*i. e.*] looke to the beginning; we do no more put new wine into old bottles, by celebrating the Antient Sabbath, then by joyning in the antient way of marriage.

Mat. 14. 5.  
6.

The purest water is at the spring head, 1 Joh. 2. 24. *Let that therefore abide in you, which you have heard from the beginning, if that which ye have heard from the beginning shall remain in you; ye also, shall continue in the Son, and in the Father.*

If you will not believe that the Sabbath which was from the beginning, doth still remaine to be observed, unlesse you hear the same

same in so many words, give me leave to take off the Translators vail, and let but Gods Spirit speake in his owne language, wherein the holy Oracles were written, and you will soon be informed, *ἀεὶ ἀπολείπειται σαββατ. αὐτὸς τῷ λαῷ τῷ θεῷ* *There remaineth therefore the celebration of the Sabbath to the people of God.*

Heb. 4. 9.

I know 'twil be suddenly objected, there's no mention of the Sabbath in our English Bibles, only, *there remaineth a rest to the People of God.* Indeed the greater is their sin, who have abused the word *Sabatbismos*, translating that (only) *rest* which signifies *the celebration of the Sabbath*, as any Grammar School-boy may see in his common Dictionary, and the greatest Adversaries of the Seaven day Sabbath, are not able to deny.

Psal. 132.

Mat. 28.  
13. 14.

If any shall plead; That seeing the keeping of the Sabbath is a Rest, therefore the Translators may be excused in rendring the word [*Rest*] let them know, that although every Sabbath is a Rest, yet every Rest is not a Sabbath.

Psal 27.  
19, 20.

We rest in our beds, yet, who is so simple to call that a Sabbath? That word which so often is rendred Rest, in Heb. 3. 4. is quite another Greeke word; So that, their sin

(K 4)

cannot



cannot be excused, who have perverted the sense, and by mis translation, and their own additions to the Scripture, have obscured the Sabbaths Gospel-glory, more then once or twice, as in *Col.* 2. 36. they have destroyed the Apostles scope, by their addition of [Days] so in *Acts* 18. 4. they have translated that word [Reasoning] to the undervaluing of the Sabbath, which in *Acts* 20. 7. they English [Preaching] for the greater advancement of the first day.

But since so great a cloud of obscurity is cast over the Sabbath, by translating that barely *rest*, which signifies so clearly the celebration of the Sabbath, and finding many perplexing their spirits to find out what rest is pressed by the spirit, In *Heb.* 3. & 4.

I shall endeavour to help their understandings, who through some cursorie consideration of the Scripture have supposed that it only intends some one single Rest, whereas upon a serious search into these two Chapters, there will be found a five-fold rest. 1 Typicall, 2 Spirituall, 3 Evangelicall, 4 Morall, and 5 Eternall, though indeed they are as mysteriously, and promiscuously held forth as those interwoven predictions of our Lord Jesus, In the 4 of *Mat.*  
and

and the book of the *Revelation*, which are purposely so delivered, to exercise the faith, and mind of wisdoms children, I shall therefore through grace lay open this five-fold rest, as it appears to be the mind of the Spirit, by the Apostle; whose scope is to warne and admonish Christians (by *Israels* woes) of falling short of the true Rest, and having shewed the difference between Christ, and *Moses*, with their two houses, he takes his Text (as it were) from *David Psal.* 45. 7. exhorting Christs house by faith to walk in *Gods wayes*, \* from which *Israel* swerved, and so fell short of that Rest (termed another day) whereof *Joshuab's* *Canaan* was only a Type. This being the Apostles scope by that Typicall rest to shadow forth that other day, (*viz.*) Gospel grace and Glory by Christ.

The entrance into which grace is the Saints spirituall rest, For (saith the Apostle) *We which have beleevd doe enter into rest.*

This is that promised rest to heavy-laden souls, the delightful fold of believing Lambs,

The very same resting place (saith Christ) my Father makes for me, have I prepared for you, even mine own bosome, and all I look for from you in lieu of this great love, is

as

*John* 1. 18.*Heb.* 3. ver. 3. 5. 6, 7.

\* ver. 10, 12, 13, 14.

as thus as I rest in my Fathers bosome, and you in mine, so I may rest in yours. Wherefore let each spirituall Virgin Spouse, conclude, *My beloved shall lye as a bundle of myrrhe all night between my breasts.*

Can. 1. 13.

And having thus attained their Spirituall rest by Faith, the Saints third repose, I term, a Church estate caled by the Apostle *The house of Christ, the Zion of God*, built up of Spirituall stones, the rest which God himselfe hath chosen, and all should choose that have entred by faith into that Spirituall rest; *For the Lord hath chosen Zion, he hath desired it for his habitation, this is my rest for ever, here will I dwell, for I have desired it.* Here Christ hath promised his precious presence to the worlds end, and this should be that on thing in believers desires; whilest pretenders to Spirituallity, are passing from mountaine, to hill, forgetting their resting Place.

3 Rest E-  
vangelical.Heb. 3. 1. 6.  
& 12. 22.  
Pf. 132. 13,  
24.

4. As Christs Church is his resting place where we may find him, and rest in him. So he hath a solemn resting time, or Gospel-Season, which is the noon-time rest, after which the Spouse enquires (not only where, but when) *Tell me, o thou whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon?*

At

At this Season Christ sits in his meridian glory, amidst his flocks, in his weekly returne to his beloved; this I call his Morall rest, or the mannerly attendance which the Church owes unto Christ entring his Royal palace deckt in robes of righteousness, when the Royall Scepter is gratioously extended to every trembling Hester.

The neglect of this morall rest was wo- full *Israels* sin: for which the Lord destroyed them in the Wildernesse, as is plain Ezek. 20. 13. and this being compared with the Apostles, Admonition to the Christians, plainly points out the Sabbath that remains to the people of God. He sets forth *Israels* sin and *Israels* sorrow, on this wise. Although God finished his works from the foundation of the world, and thereupon speaks (*Gen. 2.*) *And God rested the the seventh day from all his works*, yet neither the glory of his wonderfull Creation, authority of his institution, or observation of his holy Sabbath (to keep up the Creators honour) could engage them to follow his example, but so highly did they provok him in the wildernesse by refusing his Statutes, and despising his judgments (in generall) but especially in poluting his Sabbaths, that he sware in his wrath, they should

should not enter into his rest, but for their sins, ( and particularly sabbath-breaking ) he consumed them in the Wildernesse.

Wherefore the Apostle concludes in applying all unto believers exhorting them to labour ( in the use of that meanes which Israel neglected ) *To enter into the eternall rest after the true Jesus, least any man fall by the same example of unbeliefe ( or disobedience ; as the Greeke signifies ) Christians ! believe it, this is the summe of the Apostles admonition, so to presse after our eternall rest, that we fall not after Israels example of disobedience, in rejecting Gods statutes, despising his judgments, and ( in particular ) polluting his seventh day Sabbath which he made, and wherein he rested for a patterne to all that enjoy the benefit of his works of creation. But especially for Christians who by entering into his spirituall rest through faith are become the people of God ; There remaineth therefore the celebration of the Sabbath to the people of God, for he that is entred into his rest, he also hath ceased from his works, as God did from his own works.*

And here we have considerable, first, the continued duty, that is *The celebration of the Sabbath.*

2. The persons exhorted to the duty, and

Ezek. 20.  
13.

and they are such as by entering into the spirituall rest through faith are the people of God.

3. Heres the ground and reason of the duty, and this is twofold.

1. Gods rest from Creation.

2. Christs rest from Redemption.

First as to the remaining duty, the celebrating of the Sabbath, I need say little having already shewed that the seventh day Sabbath is one of those lively Oracles that Israel received from Sinai to give unto us. And that our God hath especially commanded us ( to whom these Oracles are given ) to REMEMBER his seventh day Sabbath to sanctifie it, and tis our mercy that his holy spirit doth here record ( what the translators were loath to reveale in english ) *That there remaineth the keeping of the Sabbath to the people of God.* I know tis set downe in the margin of our Bibles the keeping of A Sabbath, whence they would evade the seventh day Sabbath, and set up a Sabbath of their own ( although the Dictionaries, and Lexicons render it plainly the keeping of the Sabbath. But let the people of God celebrate the seventh day Sabbath untill they can find the holy Spirit calling any other day a Sabbath, and then let them change. The

*For the People of God.*

The second thing is, the persons exhort-  
ed to this duty, and they are believers en-  
tered into their spirituall rest; and therefore  
tis most irrationall to affirm this remaining  
Sabbath to be nothing but a spirituall rest  
into which believers enter, verse 3, and so  
become the people of God; and as Gods  
people they are to celebrate the Sabbath;  
*There remaineth therefore the celebration of  
the Sabbath to (those that are already) the  
people of God.* And I hope such as are the  
people of God will remember to observe  
it, as being under a double obligation. 1.  
Gods institution, and observation, making  
himselfe our president of which I have al-  
ready spoken. 2. Christs cessation from his  
great works, and entring thereupon into  
his rest, and this is laid down as the Gospel  
reason why the Sabbath remains to  
the people of God. *For he that is entred in-  
to his rest, he also hath ceased from his works,  
as God did from his owne works.*

Some conceive, That believers are here  
said to enter into rest; but then it would be  
needless to excite them to enter in the verse  
following, It is Christ only \* whose en-  
trance into rest is here intended, who ceased  
from his works as God did from his; and  
*therefore there remaineth che celebration of  
the*

\*Heb. 4. 12

the

*Cessation from Work.**the Sabbath to the people of God.*

Here then the mysterious payment of  
mans Ransome is matter of high admirati-  
on, being the same day that man was made,  
and that very day, and time of the day  
whereon God finished the glorious work of  
creation: and so ceasing from his labours,  
our Saviour exactly entered into his rest  
that very day and time as God began his  
rest; providentially ordering his body to be  
taken down, and laid to rest in his Sepulchre  
in the Close of the sixth day, that no part of  
his Sabbath should be violated; and thus  
ceasing from his works as God did, and en-  
tering into his Rest exactly as God did; it  
laies believers under a double engagement  
to sanctifie the seventh day Sabbath.

*That all men should honour the Son, even  
as they honour the Father, i.e. As the Father  
engagerth us to honour him in celebrating  
the sabbath because he rested on it from  
the works of Creation. So (Kabbis) even so  
the Son engagerth us to sanctifie the same  
holy sabbath, because he rested in it from  
the works of our redemption; There re-  
maineth therefore the keeping of the Sabbath  
to the people of God.*

John 5. 23.

Mr.

*Israels Woes.*

Mr *Aspinwall*, and others would perswade us (without one word from God) that Christ entred into his rest upon the day of his Resurrection, whereas he journeyed fifteen miles that very day, which was no faire president for celebrating a Sabbath.

But that he entred into rest the true seventh day Sabbath when he had finished his great worke of Redemption, the Scripture gives full evidence.

Our deare Redeemers soule was no sooner seperated from his body, but his better part immediately entred into glory, by his own resignation of it into Gods custody, saying; *Father into thy hands I commend my Spirit*; And now the converted theife reaped his promised fruits; *To day shalt thou be with me in Paradise.* And soon after our Saviours soul had taken possession for us of glory, his blessed body was laid to rest in the grave, the quiet cell of a weary soul; *There the wicked cease from troubling, and there the weary be at rest.* There are some that deny Christs rest in the grave, mistaking that text of Gods loosing *The pains of death*;

Job. 17. 3.

As

*A perfect Pattern.*

As if God had not then loosed the pains of death, when Christ resigned his spirit *Luke 24.* into his protection; and for his body, 25, 26. that also was far from pains, for having finished his work, and by one offering *John 19.* for ever perfected them that are sanctified, he enjoyed that rest from his labours *Heb. 1.* which is the lot of those that dy in the Lord: yea, the Spirit speaketh expressly, that in the grave, *his heart rejoiced, his tongue was glad, and his flesh did rest in hope.* Whiles the Deity held Christs body and soul asunder, like a man with a drawn sword in one hand, and a Scabbard in the other, which the third day he again put into his sheath. Since then it is so fully manifest that Christ ceased from his works, as God did from his own works, and so entring into his rest exactly, celebrated the seventh-day Sabbath quietly (and out of the reach of desperate enemies) his soul in glory, his body in the grave; we must conclude that there remaineth therefore the celebration of the Sabbath to the people of God. And so according to our pretious Saviours example, let us resolve through grace, with the close of the sixth day, to recall our better part, and

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*Psa. 116.* resign it to Gods service, saying, *Return unto thy Rest O my soul, for the Lord hath dealt bountifully with thee;* and likewise with the burial of Christs body, burying all our earthly business in the grave of oblivion. Let us at last begin to consecrate the true seventh day-Sabbath, as a day of delights to the Lord, and so obtain mercy for the Sabbath pollution of our daies of ignorance, and Christ will not fail to pour oyl and wine into those wounds our souls have received amongst Thieves, who have stolen and taught us to steal holy time from God. And thus grace by weekly returns from Sabbath to Sabbath, shall so strengthen our hearts, that at last we shall arrive at our expected home, our joyfull jubilee, a Sabbath whose Sun shall never set, which is that true eternal rest whereunto the Apostle presseth, *v. 11.*

5. Rest  
eternal.

Heb. 4.  
11.

Let us therefore labour to enter into that Rest, lest any man fall after *Israels* example of Disobedience. And thus in opening the five-fold rest contained (though promiscuously) in the third and fourth to the *Hebrews*, I hope it is convincingly manifested, that the seventh day Sabbath (by a double obligation)

remains to the people of God. And indeed it is impossible to change it, without violation to the confessed morality of the commandment; for whereas our adversaries assert a just seventh part of time, yea, and a seventh day, as truly Moral, they know the seventh day from the Creation was instituted in Paradise, and the same day commanded from Mount *Sinai*; and certain it is that if the Jewes had observed any other day, they had destroyed the morality, neither can the wisest Christian in the World contrive a change, but he destroys the morality; for let him change the Sabbath to the sixth day, and that cannot be a seventh day, or seventh part of time. Let him translate it to the eighth day, and then seven daies pass without any one Sabbath. Let him keep the seventh day, and the eighth (or first day) at his change of the sabbath, and then he keeps two sabbaths within the circuit of seven daies.

So that do what he can, the morality is subverted, either he must deny the morality of a seventh day, or seventh part of time; or else he must stick to

*The seventh day secured.*

the good old seventh-day-Sabbath.

I would not smother any objection that might carry the least shew for any other Sabbath then this lively oracle of the Seventh day, knowing therefore that some endeavours have been used ( by such my soul honours, for the image of God upon them ) I shall weigh their apprehensions as they are declared, and first from *Mark* 16. 1.

*Object. 1.* *Obj. 1.* *Tis supposed that the word* *Mark* *diapnoctis* *may signifie* [ being dissolved ] *and so it may be rendred when the Sabbath* *16. 1.* *was dissolved.*

*Answe.* *Tis* strange that any tender conscience should take liberty from a strained participle to live in the weekly pollution of the Royall Sabbath, but the word is fairly translated when the Sabbath was past, or the sabbath being passed over or compleatly finished.

2. It onely intends the passing over and compleat finishing *is* *vallidus*, of that one individual sabbath, there is not the least appearance of abolishing that lively oracle which enjoines the seventh day sabbath.

3. Behold the Wisdome of the spirit ( overturning this device ) while he secures

cures

*Duty and Day distinct.*

cures what the Objectors strike at, for it is not the Sabbath they contend against but the seventh day; now if they will strain at the word, let them stick to the word, which mentions not the seventh day at all, but the sabbath, *St. Mark* doth not say the seventh day was finished, but when the sabbath was ended, so that they cannot hence reject the seventh day, and retain the sabbath.

4. The scope of the Evangelist is to hold forth the passing over of that rest which prevented the womens applications of their spices, and that was the sabbathday (or the duty) not one syllable expressed of the time (or seventh day) and though I am abundantly satisfied that the sabbath, and the seventh day, are unseparable never to be divided, yet the objectors can distinguish as clearly, as my self between the seventh day, which is the time, and the sabbath, which is the duty, so that if they'd dissolve any thing from a squeezed participle, it must not be the seventh day, which lies unmentioned, but the sabbath duty, which is expressed. And doubtless many great professors, had rather cashier the sabbath duty, morality of the fourth comman-

K 3

de-

*The Sabbath evening.*

dement yea and the morality of all the commandements, (as no way concerning Christians,) then set to the celebration of the seventh daie.

The Lord pity them; while I return to another, (precious to the Lord, and faithfull amongst the Saints,) who yet object that Saint Matthews *ἡ δὲ οὐκ ἔσται* may signifie the ultimate end of the Sabbath, never to be celebrated more amongst Christians.

Object.  
Math. 18.  
I.  
Answer. 1.

This may receive the same answer, with the former, for if it destroy any thing it must be the duty, which is expressly in the word sabbaths, and not the day and time of the rest, which is not mentioned. If persons will strain at expressions they must keep to these expressions.

This adverb, *ἡ δὲ* doth not primarily or properly signifie the end, but the genuine signification of it is *vespere* the evening, and to it should be rendered, viz. the evening, of the Sabbaths.

Let the scriptures be consulted where this adverb is used which is but twice that I can find in the new testament, in both which places it signifies the evening (for the sense would be marred to render it otherwise, and so here the evening of the

Mark.  
11. 19.  
and 13.  
25.

*Rocks and Sands.*

the Sabbaths (termed Sabbath in the plural, as being not onely the seventh day sabbath, but the Jews passover sabbath, as is evident) well I hope it is not possible for Satan to delude tender consciences long with such sory slights, as to neglect a royal statute of *Jehovah* upon such slender terms. But since the seventh day sabbath is undoubtedly one of those lively oracles which *Israel* received from *Sina* to give unto us; O Christians embrace it, love it, lay it in your bosomes it: in vites and will conduct you weekly into the Princes presence, where it will open unto you all the rest of those lively oracles and divine mysteries that are coupled with it, while such as slight and reject this heavenly law and still assert a change without book, shall run themselves upon many dangerous rocks and sands which tender hearts should tremble at.

As first they must affront the holy spirit, who was most punctual in sundry scriptures, for the solemn repeal and abrogation of circumcision, and all those typical Sabbaths which were against us and contrary to us, shadowing good things to come with the visible burial of the whole body of the ceremonial law, and

K 4

yet



## Paul reproached.

yet this blessed spirit (purposely appointed to lead us into all truth) was so far from repealing the seventh day Sabbath, that he constantly calls that (and none other) the Sabbath day, that is, the Lords holy rest-day, and pours down his graces in most abundant measure that day.

So that if the sabbath day be altered, Gods holy spirit cannot escape an affront for concealing the change from us. Certainly there is need of a clear word for the change, or repeal of such a royall Law, and lively oracle.

Acts 20. Next to their traducing of Gods spirit; The sabbath changers must needs bring a high charge against the Apostle, for calling God to record that he had not shunned to declare all the counsel of God, and yet never opened his mouth about the change of the royal seventh day sabbath.

Rom. 3. He manifestly declared the nullity of all ceremonial Laws, but as for this lively Oracle (with the rest) he termed it a holy, just, spiritual, good Law, and so (without the least exception) established the whole Law, yea, and the sabbath in particular, declaring in expresse

## Christ accused.

resse terms that there remaineth the celebration of the sabbath to the people of God, and not only so, but having laid such a high charge upon all Christian Ministers\* to be instant in Preaching, in season, out of season, he plainly shews by his constant practice in Preaching every sabbath day both among Jews & Gentiles this which is the very Gospel season of Preaching, wherein he followes Christ & binds believers to follow him. Compare 2 Tim. 4. 1, 2. with chap. 2. 2.

So that if it be true as sabbath changers say, where can we find a more dissembling person then the Apostle Paul?

Neither do they rest here, but even accuse Christ himself who is said to be faithful in all his house, even as Moses was faithful in his house. Now we know that Moses hath most expressly set down from time to time the very solemn season wherein his house should assemble and worship God. But of the sabbaths change, Christ never spake one word to his house, nay on the contrary he declared, that as long as Heaven and earth lasted his Disciples must not break one jot or title of those lively oracles that Israel received from Sinai to give unto us, yea in particular he owned the seventh day Sabbath,

bath, as his Sabbath, and so left it under his hand, and sealed it by his marvelous miracles, and with tender fatherly care required his house to pray that they might not be forced to flee upon it forty years after his death.

And as for the day which sabbath changers accept, and assert for their Sabbath, he never gave them one syllable of a precept, and for his president it hath plainly appeared, that he journeyed freely fifteen miles upon it. So that if the Sabbath be changed, Christ is far enough from *Moses* faithfulness in all his house; But further how dreadful is it to father that change of the Sabbath upon the precious Son of God, which is the detestable design of the little horn. The changer of times and Lawes what ! charge that upon Christ which is the proper presumption of Antichrist ! is not this the whores mark, to change the Saints times ? the Saints Sabbath time, and the Saints supper time. Me thinks Sabbath changers should be heartily ashamed, while the opening of the seventh seal shewes so clearly the Strumpets Blasphemy, that they may run and read her mark as it were in the heart of her detestable catalogue.

Dan. 7. 25

calogue. Whore she hath most impudently changed the fourth lively oracle into this dumbable dialect. Remember to sanctify the holy feasts. Sabbath changers ! is high time to spit in the whores face, strip her naked, hate her, burn her flesh with fire ?

If you will not detest and loath and leave her now that she is so manifestly marked out to you, I shall even leave you Rev. 18. in her lustful embraces to share in what she must shortly suffer.

And turn me to my dear companions who have obtained grace at last, to see and sanctify the true Sabbath of Father Son and Spirit, with whom I shall go on with weekly expectation of the day of our full release, when vengeance pure and unmixed shall be poured upon the head of the sabbath changing, while joyes unspeakable shall possess our hearts as our Rev. 13. promised portion.

Rejoyce over her thou Heaven and ye holy Apostles and Prophets for God hath avenged you on her:

There are, that think the difference of a day is no such great matter, so long as one day in seven is honestly observed. And truly no wonder they can so easily dispence

penance with the change of a day who can so freely change the subject in Baptism.

Christ calls for believers and they bring him infants, Christ calls for made disciples and they bring him sucking children, Christ commands to teach them first and baptize them after, and they sprinkle them first and promise to teach them to be disciples after whether they will learn or not! So Christ calls for the seventh day Sabbath to be celebrated by the people of God, & they weekly pollute the seventh day and put himself to the eighth, as some have eagerly endeavoured to prove by the grosse abuse of Gods precept, for the Ceremonial sabbaths of the feast of Tabernacles, which they would fain have to be typical of the eighth or first day, which they call the Christian sabbath. But that persons may for ever dread such indifferency and impiety in putting off the Almighty from a seventh to an eighth, I shall present you with the horrible presumption of that unparalleled J. with Antichrist *Jeroboam*, whose ten revolted Tribes did as remarkably resemble the ten horns of the Romish Antichrist, as his change of the seventh month of Gods appointment

to.

Lev. 23.  
35, 36.

to the eighth of his own invention did shadow forth the impudence of the Man of sin in changing the seventh day Sabbath into an eighth day of his consecration. This wicked *Jeroboam* had not onely changed Gods Ceremonial Lawes but he further presumed to change the Ceremonial time of the feast of Tabernacles; for whereas God commanded *Israel* to keep the fifteenth day of the seventh month, *Jeroboam* ordained the fifteenth day of the eighth month, and see how God records this in his book of remembrance. And *Jeroboam* ordained a feast in the eighth month on the fifteenth day of the month like unto the feast that is in *Judah*---so he offered upon---the fifteenth day of the eighth month even in the month which he had devised of his own heart.

Take notice sabbath changers! who plead for altering a moral Law of God from the seventh to the eight, behold the Idolatrous *Jeroboam* but changing a ceremonial Law from the seventh to the eighth and he is for ever stigmatized for devising this of his own heart.

And if you will not be warned but go on in polluting Gods seventh day and

put

Lev. 23.

33, 34.

1 Kin. 12

32, 33.

*High displeasure.*

put him off *Jeroboam*-like to your invented or first day sabbath, you will shortly find that God will be as exact in reckoning with you for your Antichristian device of changing his moral seventh day as with the Jewish Antichrist for changing his Ceremonial seventh month. You say your eighth or first day sabbath is like the seventh day sabbath, there is but a day difference, and you perform the like services on your sabbath as God enjoyned on his. And just so did *Jeroboam*, his feast was like the feast of *Judah*, and the sacrifices likely the same, but when alls done he is branded for a time-changer, who devised the time of his own heart? Surely he that sees not this Jewish Antichrist (in his change of the seventh month to the eighth month) shadowing forth the Romish Antichrist (in his change of Gods seventh day to his eighth day) hath little spiritual eye sight.

But that Gods children may for ever beware of changing his appointments, let his displeasure that brake forth against holy *David* be our admonition.

*David* had a pious purpose to fetch the Ark of God to *Jerusalem*, he goes with

*The danger of Disorder.*

with 30000. chosen men, sets the Ark 2 Sam. 6. upon anew cart, the oxen they shake it, *Uzzah* endeavours, to support, God smits him dead, and spoils all their mirth.

But what is the cause of all this? why it is their invention of setting the Ark upon a new a cart, which should onely have been carried on the Levites shoulders, of which error holy *David* being made sensible: humbly repents before the Lord saying, None ought to carry 1 Chr. 15. the Ark of God but the Levites-- stor 2. 13. because ye did it not at the first, the Lord our God made a breach upon us for that we sought him not after the due order. I solemnly profess: unto you my flesh trembles in writing this sad example, and dare any continue by weekly disorder to provoke this jealous God? believe it Christians it is not all your doing that will avail, it must be so doing that God will accept; Let all things be done decently and in order. Now all these things were written for our admonition. Therefore think not (after admonition) that any sabbath will be accepted 4. but that alone which God hath ordained. God will at last make a breach upon you if

*Cords and Stakes.*

if you do not repent in time, and seek him after the due Order.

I have now through grace fully proved the unchangable perpetuity of Gods seventh day Sabbath.

That it is Gods special command to remember it, That it is one of those lively oracles received by *Israel*, from *Sinai* to give unto us, That we are under a double obligation to observe it;

First, from Gods rest at the Creation.

Secondly, from Christs rest at our Redemption. There remaineth therefore the celebration of the sabbath to the people of God.

Undoubtedly *Sinai's* lively oracles given to Christians, are some of *Sions* cords or stakes to fasten us in obedience to our God; and it is his faithfull promise, that they shall be perpetuated.

*Isa.* 33.  
20. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

*Psa.* 2. 3. Let Antichrist conspire with earthly powers to break these bands in sunder, and cast away these cords from them.

*Da* 7. 25. 'Tis but for a time, times, and half a time, The saints shall recover their changed

changed Laws, and changed times too, and in keeping the royall Law, ( those lively oracles ) according to the scriptures, they shall do well, and be blessed in their deed : whiles such as content themselves with partial obedience shall know (when Lord, Lord will be to late) that whosoever shall keep the whole Law, and yet offend in one point (wilfully after warning) *he is guilty of all.* *Ja.* 1. 15. *Co* 2. 8.

Now, that sincere souls may sweetly conform themselves to this Royal Law, this lively Oracle, this perpetual remaining seventh day Sabbath, I shall in the power of the Highest assist them in the next part of my Position.

*The fifth Head.**Sanctification.*

**A**S the word sabbath signifies holy Rest, so this rest is to be sanctified to the honour of the holy God, by a holy People, in a holy manner. 'Tis no small mercy that God hath winked at the daies of our ignorance, while we were weekly wallowing in Sabbath-pollution, and that now he calls upon us

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*Acts* 17. to repent, and reform in Sabbath fan-  
30. tification.

The seventh seal being undoubtedly  
*Pro.* 9. 1. opened, hath discovered the seven Pil-  
*Rom.* 12. lars of wisdoms house, *i. e.* Those se-  
*Ep.* 4. 11. ven sorts of officers, into whose Hearts  
12. God will put grace to trumpet forth the  
glory of the seventh-day-Sabbath, whiles  
*Can.* 8. 5. faithful souls coming out of their one  
thousand two hundred and sixty years  
wilderness condition, leaning upon their  
beloved, will readily embrace and keep  
*Re.* 12. 17 the commandments of God, and the faith  
of Jesus. Observe here the blessed char-  
acter of those blessed souls that come fly-  
ing, as a cloud out of *Babylonish* abomina-  
tions to the Windows of the Ark of God.  
*These are they that keep the Commandments*  
*of God, and the faith of Jesus.* Here's the  
Character of a new Creature, that hath  
a faith working by love, he knows that  
circumcision is nothing, and uncircum-  
cision is nothing, but the keeping of the  
commandments of God. All the tongue  
profession in this World is nothing, all  
the pretences of spiritual Sabbatizers  
with their gilded expressions of living  
in the bosom of love is nothing. *This is the*  
*Love of God, that we keep his commandments*  
and

Compare  
*Gal.* 6. 15.  
with  
*1 Cor.* 7. 19.

*1 John* 5.  
3. d

and his commandments are not grievous.

To be sure this command of sancti-  
fying Gods Sabbath, is not grievous to  
gracious souls. As the *Jewes* in their re-  
turn from literal *Babylon* set to the ob-  
servance of all they found enjoined  
them in the holy Scriptures (though  
some things had been discontinued a  
long time.) So the faithful Christians  
coming out of mystical *Babylon*, such as do  
not only believe in Jesus, but are likewise  
found with the commandments of God,  
those lively oracles, that *Israel* received  
from *Sinai* to give unto us. Wherefore  
seeing how *Antichrist* violated the se-  
cond commandment by his idolatrous  
images, they first cast out the Idols,  
and kept the second commandment;  
they also relinquished the horrible blas-  
phemies of the Beast, and so obser-  
ved the third commandment. And at  
last taking a serious view, how *Anti-*  
*christ* had changed times as evidently as  
laws, they set long since to the sanctifica-  
tion of Gods seventh-day Sabbath, ac-  
cording to the fourth commandment,  
upon which the Dragon was wroth with  
the woman, and went to make war with  
the remnant of her seed, which keep the

Read  
*Neb.* 8. 8.  
14. 17.

*Rev.* 12.  
17.

*The seventh Angels oath.*

commandements of God, and have the testimony of Jesus Christ.

A remnant there was in the Prelates daies that endeavoured to keep Gods Sabbath amongst his commandements, but the Dragon in Lawn sleeves was wroth with them, the Proud image of the Beast pushed at them, and undoubtedly whatsoever relique remains of the Beasts image in the present powers, will be putting forth the horn to push at the observers of the true seventh-day-Sabbath; whatsoever is of *Antichrist* in the present Authority, will not, cannot induce to see those times reformed which the little horn hath changed. It is the nature of all *Jeroboams* golden Calves, not only to observe those times which their Founder hath devised of his own heart, But to push at Gods people, and impose penalties upon them for observing Gods Sabbath. But whiles these go on in sin, and make *England* to sin, in the weekly pollution of the Lords true Sabbath, handed from *Sinai* by *Israel* unto us, and whiles others have devised an every-day Sabbath to secure themselves under spiritual pretences, in literal disobedience; the Lord will perswade his pretious ones

to

*Time restored.*

to receive the Alarm of the seventh Angel, sounding forth the antient glory of the Lords Sabbath, swearing by him that liveth for ever and ever, *That time shall be no longer.* *Re. 10. 6.*

Me thinks none should be so simple as to suppose the seventh Angel should put an end to all time, seeing it is evident that his Alarm must yet pass among *Many peoples, and Nations, and Tongues, and Kings.* *Vers. 11.* But in swearing that time should be no longer, is meant that the mystery of God by his Prophets should be finished, which is the mystery of iniquity, and the mysterie of *Israels* *glory*; and since it is impossible that *Sion* should be raised, but in the ruins of *Babylon* after a time, times, and the dividing of time, the seventh Angel means that the time changing horn shall no longer prevail, but the Lords Sabbath *Dan. 7.* time, and the Lords supper time shall *25, 26,* be recovered by the Saints, who keep *27.* the commandements of God, as well as the faith of *Jesus.*

Wherefore awake, arise, and arm yourselves, ye obedient souls, to *Jehovahs* Sabbath, at the distinct sound of the seventh Angel, who swears for your

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en-

encouragement, that you shall be no longer deprived of your appointed time, changed and obscured by the mystery of iniquity, as the grand obstruction, and stumbling block to *Israels* glory.

I. And to quicken your souls to this heavenly royal duty, consider; tis the will of that one Royal Law-giver, who is able to save and to destroy; will you not fear him? will you not tremble at his presence, who hath declared himself Lord of the sabbath? not to break it (no, not in one tittle) but that saints should sanctifie it, because it is his will, who will shortly set forth his Royal Majesty in the clouds of heaven, with power and great glory, to take account of all his Citizens, who shew their hatred to him, in slighting that sabbath, whereof he is the Lord (which he hath for ever established by a perpetual decree.) Ah! what can be expected by Sabbath-breakers, when the Royal Lord of the Sabbath shall appear: *But those mine enemies who would not that I should reign over them, bring them hither and slay them before me.*

Happy souls, who shall then be found observing

observing his sabbath, because it is the will of the Royal Law-giver.

Because it is a Royal Law, a lively Oracle, the Christians Legacy, a holy, just, spiritual commandment, a perfect Law of Liberty, setting the heaven-born soul free from that earthy bondage to which dunghil-drudges, would willingly be slaves, being then chiefly in bondage, when called from the World to wait upon God. But the soul that is a Saint indeed takes sweet delight in this Royal Law, which not onely allows him the open freedome of *Jehovahs* Courts, his ear, his heart, a whole day together, but sends him away laden with blessings, fraught with spiritual favours, shaming himself that he can yet be no more like this Royal Lawgiver, in the sanctification of this Royal Law, whiles his soul labours to be transformed into the same Royal image, because it is a Royal Law, and yet

Because it is ordained for a Royal people;

For 1. The Lord did not institute it till he had made his Royal image to rule as Sovereign over all his works, and when he had made man, he presently made

L 4 this



this royal Law of the sabbath for man.  
*Mark 2 ult.*

2. The Lord did not afterwards dispense this lively oracle (with the rest) till he had prepared a royal people to embrace it, and when he had instructed them as his peculiar treasure, his royal nation of Priests, his *Israel* (that is in the Hebrew A Prince with God) then he dispensed this Law in great Majestic and glory to them.

*Exod. 19.*

5.

3. He did not bequeath it under hand and seal unto us Christians till he had furnished his new spouse with the glorious graces of his holy spirit: But when great grace was upon all the Church; And seven men were singled out, the most royally adorned of them all, then the first and most Princely of all these seven was selected (whose name signifies A Crown) And whiles the power of the spirit appeared in the purest lustre for the vindication of the faith of Jesus, by the Peerless Protomartyr, this glorious deed of gift was made to all Christians by the precious Doctrine of *Stephen*, who assures us in the word of the Lord, that *Israel* received the lively oracles from the Mount of *Sinai* to give unto us, and having

*Acts 4.*

33.

*Acts 6. 3.*

5.

having declared this blessed truth he *Acts 7.*  
suddenly sealed it with his blood. 38.

And now it cannot be but Gods royal people should bethink themselves of this royal Doctrine delivered by the first Christian Martyr; and as becomes a royal people set to the sanctification of the royal sabbath of our royal Lord *Jehovah* in Jesus the Lord of the Sabbath; And Gods Saints shall no sooner search the Scriptures whether this be so or no, but presently they shall be made noble men and women; and when once they are brought into obedience of this and the rest of those lively oracles (which seeming Saints must stumble at) they are presently proclaimed *A Royal Priesthood*, *1 Pet 2.*  
*a chosen generation, a holy Nation a peculiar* 89.  
*People.*

And as they grow up in obedience to *Stephens* lively Oracles (all which are set upon, especially on Gods Sabbath) they shall be transformed into Christs image and the same Character stamped upon them as once upon *Gideons* Brethren; As thou wast (Jesus;) so are they each one *Jud. 8.*  
*resembling the children of a King*: And 18.  
whiles this royal race are sanctifying the Royal rest of their Royal Redeemer  
Behold!

*Acts 17.*

11.

*1 Pet 2.*

89.

*Jud. 8.*

18.

*Num. 23.* Behold! the Lord his God is with him and  
4. the shout of a King is among them.

Now who would not be one of these? who would not sanctifie this true Sabbath, as becometh such a Law, such a Lawgiver, such a people?

1. The way to perform this is by preparation: the Lord our God would have us to remember so to sanctifie his sabbath as to remove all impediments that might any way obstruct out solemn celebration.

1. Then away with all your lusts and  
lovers. *I will wash mine hands in innocencie*  
*Psal. 26.* so will I compass thine Altar O Lord. Sin  
6. is doubled on the sabbath day. Sin is sin-  
full at all seasons but exceeding sinful in  
this sanctified season.

Away with all your labours. *In it*  
*thou shalt do no work,* that is no servile,  
gainful work. Six days thou maist do all  
thy work, in six dayes thou must so finish  
thy work that the seventh may be whol-  
ly designed to My work saith the Lord:  
whose service is pure freedom, Saints must  
so leave their labours as *Abram* left his  
*Gen. 22.* servants: at the bottom of the hill  
5. whiles he ascended to sacrifice his son  
*Isaac.*

No

No work may be done in our ordi- 1 *Works*  
nary callings: unlesse in case of neces- of neces-  
sity. as souldiers in War, Saylers in their sitie.  
voyages; though I suppose no warrant can *Josh. 6.*  
be found for setting forth on Gods Sab- 14. 15.  
bath. 1 *Kings.*

Physicians Chirurgeons, Midwives 20. 19.  
and any other in straits. *Acts 20.*

Ministers may and must Labor at all 6. & 27.  
seasons, but especially in this season: I 20  
mean Ministers of Christ, who Preach 2 *Works*  
freely and live honourably of whatso- of piety.  
ever is freely given: but for hirelings  
(bargaining Preachers) who pretend to  
Gods work, yet dare not trust him for  
wages, these do their own works and not *Mic. 3.*  
Gods work, like to the tradesman that 5. 11.  
labours for advantage.

This holy day the poor may be sup-  
plied, the sick visited, and a sabbath  
dayes journey lawfully performed; which  
I conceive is so far as a person may ride  
or go without toil, to such meeting  
where his soul may be most refreshed.  
For where no Law is, there is no trans-  
gression. A sabbath days journey is Scri-  
pture; the extent of it is left to con- 3. *Works*  
science. of conve-

Convenient food is to be received  
with  
nieney.

with thanks, which each sincere Sabbath-keeper will remember so to provide and prepare before the sabbath that his servants souls be not deprived of sustenance by staying at home to provide for his body. We find the Lord of the sabbath content with bread, and his Disciples with ears of corn on the sabbath day.

Luke 14.  
1.

As for the Jewish prohibition of kindling a fire, it is not mentioned but in the ceremonial Law and so concerns not Christians who though not in danger of stoning yet I hope will find somewhat else to do then gather stickes on the sabbath.

In brief I doubt not but a person principled with the love of God will so remember to sanctifie the sabbath, as to order all his business to be as much as possible in the worship of *Jehovah*.

3. As we must leave our unlawful lusts and servile labours, so we must part with our own lawful pleasures, and be sure we plead not for any pastimes or whatsoever may please the flesh further then Gods word will warrant, and what can please or delight a devout soul like Christs presence amidst his saints, in the use of gospel ordinances?

Tis

Tis the revealed will of God, that we should turn away our foot from ( defiling ) the Sabbath, and from doing our pleasures, on his holy day; that we should call the Sabbath our delight, the holy of the Lord, honourable; and honour our God upon it, not doing our own wayes, nor finding our own pleasures, nor speaking our own words.

And therefore being thus prepared, by removing all obstructions, making all possible preparations, and being furnished with heavenly directions, let us religiously set to the observation and sanctification of this blessed Sabbath. And upon our entrance into Sabbath duties, If there be the happy conveniency of saints that may assemble together ( as through mercy is our priviledge ) when the sixth day is done; then be sure to turn away thy foot from sabbath pollution and being shod with the preparation of the Gospel of peace take the wise mans precept, *Keep thy foot when thou goest to the house of God.*

Is. 58.13,

Ecc. 5.1.

If thou shouldest have no society to sanctifie the Sabbath, with thee, yet thou canst not want company, having the promised presence of the Lord of the Sabbath

bath

Heb. 1.  
ult.

bath, and his holy Angels to attend thee. When thy beloved hath been lodged all night, between thy breasts, and thy soul is warmed with his bosom embraces, let not the sun shame thee by his salute, before thou salute thy Lord in secret & in the private family (if such advantage be given thee) or else the garden, fields, grove, or water side, may furnish thee with matter enough for meditation. Indeed no place can exclude the Creators glory from a contemplative sabbath keeper. When the doves begin to flee to their windows, let no secret or private duty (much lesse encumbrance) keep thee from the flocks of Christs companions, and being assembled stir up the gift and grace that is in thee, till Jacobs ladder, mount thy soul to Jacobs height of admiration; *How dreadful is this place! this is none other but the house of God, and this is the gate of heaven, surely the Lord is in this place.*

Gen. 28.  
16. 17.

And now let the awfull dread of the Lord of the Sabbath (before whose peircing eyes thy actions and affections are naked and open) engage thy soul and body to such a mannerly demeanour as becoms a saint in so great a service. Keep thy heart with all diligence because of  
the

the Almighty, keep thy body in a comely department because of the Angels. Remember thou art upon a moral duty, wherefore do all things decently and in order, pray when the saints pray. Saints must be like *Aaron & Hur* holding up *Moses* hands; they must be like the heavenly host singing forth the praises of God together; they must doe all things as becoms the blessed communion of Saints, & breath after the fullest communion with God, that is attainable in this state of grace, the communion to be sought by every Sabbath keeper must be,

1. A choice communion, such as the saint must prefer to all enjoyments. Never let the soul think to sanctifie Gods Sabbath that does not esteem one day in Gods courts better then a thousand. Let him never imagine, his service shall be accepted unlesse he endeavour (at least) to make a *Moses*, a *Maries*, a *Dauids* choice. *One thing have I desired of the Lord that will I seek after.* He that makes such a choice he shall enjoy the comforts promised to Christians, that keep Gods Sabbath from polluting it, *even them (saith the Lord) will I bring to my holy mountain, and make them joyfull, in my house*  
of

## Sabbath communion.

of prayer, God cannot choose but delight in that soul, who makes his choice of Sabbath communion with his maker.

2. It must be a close communion. The Sabbath keeper must be in his Saviour's

*Can. 8. 1.* to some all the day. *O (saith the spouse)* that thou wert my brother, that sucked the breasts of my mother—I would kiss thee &c. It is good for me (saith the Psalmist,) to draw near to God. O Christian keep close and let him not go, till he send thee to thy house with a blessing in thine heart.

3. Thou must labour for a clear communion. Content not thy self, till thou seekest his power and his glory, as his saints have seen him in his sanctuary. *Pf. 63. 2.* Presse after primitive experience to behold as in a glasse the glory of the Lord, till thou be changed into the same image, from glory to glory; even as by the spirit of the Lord. O the clear communion saints enjoyed that blessed sabbath on which the spirit descended!

4. Thou art invited to a compleat communion, *Eat O friends, drink abundantly O beloved.* The saints have fulnesse of joy in their fellowship with God.

5. Thy communion must be constant. Never leave loving thy loving Lord, for he

## Sabbath Communion.

he hath said he will never leave thee nor forsake thee: the virgins that are redeemed from the earth follow Christ constantly; and shall the love of this world interrupt thy communion with thy God? *Heb. 13. Rev. 14.*

That famous *Psal. 42.* for the sabbath, sets forth the constancy of saints communion with their God day and night, and let this be the measure of thy souls devotion to the holy Sabbath. And if thou obtain a choice, close, clear, compleat, constant communion with thy God, I am sure thy communion will be very comfortable, so that having thus sanctified *Jehovahs* Sabbath, he will send thee home with a sanctified soul, and renewed strength, wherewith every Sabbath, thy vessel shall be replenished till at last thou shalt enjoy immediate communion with thy God in rest eternal. *Pf. 12. 14.*

## The sixth Head.

## The Rule.

His royal Law was unto Israel a severe School-master, and strict husband, requiring exact and punctual obedience, and denouncing dreadful curses upon the least transgression. But Christ having drawn out that terrible

M sting,

Rev. 11. sting, and turned it from a fiery Serpent to a friendly Scepter, thereby measuring the Temple, the Altar, and them that worship therein, it is now the joy and solace of a sanctified soul, *Thy rod, thy Staffe shall comfort me.*

Zech. 11. As a staffe of Beauty it directs the new creature to obedience.

As a staff of Bands, it only engageth as a rule of Righteousness, shewing our defects, that we may see our need of a Saviour: The thunders of Sinai, the blackness, darkness, and terrible trumpet, are now by Christ so sweetned,

Heb. 12. that all it can speak or say to Saints, is, *If ye fulfill the Royal Law, according to the Scripture, ye shall do well.*

Ja. 1. 8. But what if we should fail of fulfilling it, through humane frailty? Why if any man Sin we have an advocate with the father.

Well may we say here is an easie yoke, a light burden indeed! and yet too hard and heavy for *Ranters, Quakers, Notionists, Antinomians, &c.* who (though contrary to each other) will not admit of the royal Law, no not as a rule of righteousness, but pervert the Scripture, which saies the Law was not made for a righteous man, and Pharisee like

like concluding themselves righteous, *Tim. 1.* they utterly reject the pretious Law of God, as not made for them, to which *Luke 16:* I answer. *15.*

1. Tis true the Law is not made to bind over the righteous man, to its curse and malediction, but to be sure the law was made for Christs disciples, and *whosoever speaks not according to the Law (though he boast of his light within, yet) he has no light in him, nay more especially this very Law of the Sabbath, was made for Christs Disciples, and surely they were righteous men.* *Isa. 8. 16. 20. Mar. 2. 27.*

2. In the very same Scripture from whence this objection is made, It is manifest, *That the Law is good,* and to be used by Saints if they use it lawfully. Now the Objectors will not use it at all, but though it be proclaimed a good law, a holy, just, spiritual Law, yet they will have none of it; but will join with Antichrist in breaking bands asunder, and casting away Christs cords from them, after he has told them, that *whosoever breaks and teacheth to break the least of these lively Oracles given unto us shall be least in the Kingdom, I shall leave these Libertines to their lusts, and shew the orderly Saints how this good* *Psal. 2.*

Law may be lawfully used, and how it is not made for a righteous man.

1. It is not made for a righteous man in Christ, as a ministration of condemnation, *For there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2. It is not a covenant binding us to obedience without any ability given to obey, for we are now delivered from the Law, that being dead, *wherein we were held (as a covenant) that we should serve in newness of spirit, and not in the oldness of the Letter*; he does not undervalue the letter of the Law (no not the least point or title) but rejects the oldness of the Letter as a covenant.

3. The Law is not a foundation for our faith, it is neither under us, nor over us, we are not under the Law, but under grace, neither are we above the Law, except we belong to that Lawless one.

As we must not reject the least point of the Law, unless we would be least in the Kingdome of God, neither must we rest upon the greatest duty of the Law, (no nor of the Gospel) since all rests short of Christ, are but *Egyptian Reeds*.

4. The Law is not made for the righteous man to give him life, or righteousness

ness, *But Christ is the end of the Law for righteousness to all them that believe*; He saies not that Christ is the end of the Law, but that Christ is the end of the Law for righteousness, for the Law can neither give us life, nor righteousness, but *Christ is made unto us of God, Wisdom and Righteousness, Sanctification, and Redemption*, in none of these respects is the law made for a righteous man, and yet we know the Law is good and may, and must be used lawfully.

Then it is utterly unlawful to destroy one Letter of the Law under a pretence of worshipping God in spirit, he that worships God in spirit must worship him also in truth by the Law of truth, it is a strong delusion for Papists to say they know God is a spirit, whiles they make his image, it is absurd to say we keep our hearts in the Spirit, if we transgress the letter, and commit corporal Fornications; it is no lesse ridiculous to assert we keep the Sabbath in the spirit whiles we live in the weekly pollution of the Letter.

The lawful use of the Law is,

1. To make known sin to the most righteous soul, for saith that excellent Apostle, *I had not known sin, but by the law*; if there be no Law, there can be no sin,

Rom. 7. 7 if there be no sin there is no Saviour for  
 & 4. 15. such a Soul.

Mat. 9. The lawful use of the Law is to direct  
 13. a righteous soul, to be a rule (not a

2. School-master) to the new creature, and  
 If. 8. 20. this new creature is he, whose faith works  
 by Love, and this is the love of God, that

Gal. 6. 15. we keep his commandments, and as  
 & 5. 6. many as walk according to this rule (of

& 1 Cor. the new creature) peace be upon them, and  
 7. 19. I mercy, and upon the Israel of God, Christs

Job. 5. 3. death hath not opened a door to our dis-  
 Ga. 6. 16. obedience, Heb. 5. 9, 10.

The good law of God is to the right-  
 3. teous man a perfect Law of liberty. As  
 Ja. 3. 25. first it would be such a bondage to bow  
 & 2. 8. to any other God; that with the three  
 12. children, the saint would rather be bound  
 like a saggot for the fire.

2. Should he be confined to *Spain* or *I-*  
*taly*, his spirit would be perplexed like  
*Pauls*, to see their abominable idolatry.  
 O! what a righteous rule? O! what a

Law of Liberty is that which calls the  
 Acls 17. soul from the bondage of *Babylon* in  
 8. 10. breaking the second commandment?

And alas what a bondage is it to his  
 blessed soul, to hear the third royal Law  
 broken by Blasphemers, his flesh trem-  
 bles, his hairs stands an end, his heart  
 and

and soul is wounded to hear the name  
 of God blaspheme. But when he gets  
 among righteous men and women walk-  
 ing by this most righteous rule, why he  
 is out of prison and at perfect liberty,  
 though his feet were ever so fast in the  
 stockes.

4. But amongst all Gods royal Lawes  
 none sets the righteous soul more at li-  
 berty then the fourth lively oracle, which  
 therefore he cannot but esteem as his  
 blessed Legacy. O how the setting of  
 the sixth dayes sun comforts his soul!  
 why now he is cal'd (regularly) to cast  
 off his carnal encumbrances, and to meet  
 with his fellow citizens assembling to ce-  
 lebrate the seventh day sabbath which  
 God hath sanctified. Now he shall rest  
 at noon in his beloveds bosom and get  
 up two or three rounds more of *Jacobs*  
 ladder towards new *Jerusalem*.

Here is the perfect Law of libertie,  
 here is the righteous rule of a Christian,  
 here is the lawful use of the good Law  
 for a righteous man, who is the person,  
 for whom the sabbath was specially  
 made, which is,

*The seventh Head.*

*The Persons.*

I have already fully shewed that the

M 4

sab-



*Ecc. 29.* sabbath was made for Man, and it is evident that in the first institution it was made for righteous Man. Adam was not onely Man but good man, upright Man, when the sabbath was made for him.

The proud Prelates have indeed confessed that Adam was then a righteous man, but they would perswade their profelytes, that the sabbath was not suteable for pure Adam, and that he had no need of the sabbath in the state of innocency. But surely every faint can see (further then such blind guides) that the sabbath was as suteable and needful for the pure creature, as

for the transcendantly pure Creator; neither can it enter into a wise mans heart, that Adam should be dressing his garden, upon the seventh day, when God was sanctifying his holy sabbath *when the morning stars sang together, and all the sons of God shouted for joy*; certainly if Adam were a follower of God as a dear child, he then kept sabbath with his father.

*2.* When God dispenced his sabbath upon *Sinai*, it was to righteous *Israel*, and when they degenerated, the Lord did even abhor their sabbaths and services.

*3.* When this lively oracle (with the rest) was given unto us; it was intended to

to righteous *Stephen* and all his fellowes. The sabbath is certainly designed for the same persons to whom the supper is enjoyned; Our Lord tels us that his sabbath was made for *ἄνθρωπος* man and woman, and the same Lord puts *ἄνθρωπος* man and woman upon the celebration of his supper: they both belong to the same persons. Not but that the vilest men in the world are bound to observe the sabbath, the pollution whereof shall encrease their damnation, for though man hath lost his ability to obey, yet God hath not lost authoritie to command.

The Sabbath is a precept as ancient and universal as marriage: both made for Adam a publike person, and for all his posteritie. But none can (though all should) sanctifie the Sabbath, save Christs Disciples: who are redeemed from earthly interests and brought out of *Babylon*; these in these last dayes hath God designed to build the old waste places to raise up the foundations (that Antichrist hath destroyed) of many generations to repair the breach, and restore pathes to dwell in, by turning the foot (of transgression) from (any further pollution of) the sabbath. This is a

*Mar. 2.*  
*ult.*

*1 Cor. II*  
*28.*

*Rev. 14.*  
*4. 12. and*  
*12. 12. 17.*

*Isai. 57.*  
*12 13.*

generation work, here is royal service for enlightened souls. Glorious work for such only as get victory over the Beast his image and his mark, *viz.* THE CHANGE OF TIMES AND LAWS.

*Object.* But had not our Godly Fathers victory over the Beast his Image, and his mark.

*Answer.* They have worthily performed the work of their generation in their courageous renouncing the Beasts detestable Decalog, and restoring the ten lively oracles to their ancient glory, that all might hear in their own language the royal Law of the Lord.

2. They have most gallantly contended with the proud image of the Beast for the morality of the Sabbath, like so many *Dauids* preparing materials for the royal building, and some of them with a prophetick spirit have foreseen and foretold glorious things such as themselves never knew, but now when those glorious things are in view (by the discovery of the beasts mark) the great admirers of our fathers are become the greatest opposers of their glorious predictions.

*As Mr. Rogers of Dedham &c.*  
*Object.* But we hear nothing of the Patriarchs

keep-

keeping Sabbath, or reproof for Sabbath prophanation, before the Law at Sinai.

It is probable that *Abels* sacrifice was on the sabbath day, for though the word be translated [*in processe of time*] yet the Hebrew is [*at the end of days*] and what may this end of dayes mean, more likely then the end of the week dayes when the time came for solemn sacrifices.

If the old World did [*as tis like*] prophane the seventh day sabbath, no wonder God poured the deluge upon them on the seventh day, as is evident in the margin of our Bibles.

It is not probable that *Enoch* walked with God, so as to please him; or that *Noah* should be esteemed righteous, or that *Abraham* should be recorded for one who kept Gods commandments, his statutes and his Laws; unless they observed his sanctified sabbath which was undoubtedly one of Gods commandments.

If they were sabbath breakers, and were without reproof, yet does it not follow that the sabbath had then lost its authority any more then marriage, which was in full force from the beginning, although the Patriarchs transgressed, but were not reprov'd. Gods Laws do not stand

stand or fall, as man either keeps them or is reprov'd for the transgression. But whether men observe them or not, the moral Lawes of God are still in force.

*Object.* It is further objected, *That Gospel Saints are not reprov'd, or admonish'd about the Sabbath, as probably they would, had it been a duty incumbent upon them.*

*Answ.* 1. Possibly it needed not, seeing we find even the Apostle of the Gentiles, and his companions constantly observing the sabbath, yea and the Gentiles themselves desiring to serve on the sabbath.

*Acts 13.* 2. Had any of the Christians prephann'd the sabbath doubtless the priests and legal professors (that were so hot about ceremonies) would have made the World ring with their clamours. *The Priests universal silence,* a notable Argument that Christians kept the seventh day sabbath, they that made such noise against Christ, for doing what was lawful on the sabbath-day would not have spared Christians, had they done any thing unlawful.

*Acts 21.* 3. It is evident that for almost five hundred yeares (during the Judges in Israel) we hear nothing either of them keep-

keeping of the sabbath, or the reproof for not observing it, and yet that person must renounce his reason, and Religion that shall deny their keeping the sabbath, much more if he shall reject the sabbath, because in five hundred yeares no mention is made of it.

4. But if a doubting *Dydimus* will not believe unless he see the print of some admonition to Christians about the Sabbath, lo, the spirit condescends, and upon serious search we shall find Christians admonish'd to beware of Sabbath pollution, for the Apostle presents the Christians at *Corinth*, with several instances of *1 Cor. 6. 10. 12.* *Israels* miseries in the wilderness, and plainly declares, *That all these things happened unto them for our ensamples, and are written for our admonition?* therefore it behoves us to search the Scriptures for the cause of their calamity, and in searching we shall find that the special cause of all their plagues was sabbath profanation (as I have already proved by another warning peal to professors out of *Heb. 3. and 4.*) Well Christians, if *Israel* be set for our ensample, and their sad story be written for our admonition, as is plain, then let us be warned that we partake not of their sins, least we partake

*Neb. 9. 14.* take of their plagues, wherewith they  
 15. were destroyed in the Wildernesse, and  
*Ch. 13. 17.* afterwards captivated in *Babylon*; as god-  
 18. ly *Nehemiab* sadly bewailes, setting forth  
 the special cause of both to be Sabbath-  
 breaking.

And therefore let this be a reason-  
 able warning to all that fear the  
 Lord, that they no longer provoke him  
 with *Israels* Sabbath pollution, least they  
 bring *Israels* punishment upon them-  
 selves, for God will at length wound the  
 hairy scalp of such as go on in their wicked-

*Pf. 64. 21.* ness after warning.

*Object.* It is objected, That God doth not plague  
 Sabbath breakers, but hath poured down  
 judgements upon such as have slighted the  
 first day.

*Answ.* 1. It is true, God doth wonderfully  
 forbear Sabbath breakers, it is his great  
 goodness to wink at persons in the days  
 of their ignorance; but shall the delay  
 of his judgements, let thy heart fully  
 to do evil? Because God is so patient,  
*Eccles. 8.* art thou resolved to be still profane?  
 31. build upon it, That after a Seal is ope-  
 ned, and Gods trumpet proclaims the  
 truth, and gives warning, the next to be  
 expected, is the out-pouring of a vial of  
 wrath.

2. If

2. If any humane testimony be produ-  
 ced of Judgements upon the first day,  
 we have both humane and divine, of  
 high displeasure of seventh day-sabbath  
 breakers.

As for Divine vengeance poured forth  
 by Scripture, proof enough hath been  
 shewed for our ensample and admoniti-  
 on, to which this may be added, that as  
 the cause of *Israels* desolation for one *Lev. 26.*  
 generation was Sabbath pollution; so 33, 34,  
 the grand cause of the woful desolations 35. 2 *Cor.*  
 for many generations (in treading under 36. 20,  
 foot the Temple, the Altar, and Wor- 21.  
 shippers) was the little horns presumpti-  
 on, in changing the Saints time and laws. *Rev. 11.*  
 Here are Judgements with a witness, and 2.  
 now the only way to raise the desolation *Dan. 7.*  
 of many generations is to advance those 25.  
 holy times, and Laws changed by AN-  
 TICH R I S T.

There are already since this truth  
 founded, many signs of high displea-  
 sure upon Sabbath-breakers. No plague  
 like that of a hard heart, no judgement  
 like those strong delusions, which have  
 already seized upon Ranters and Qua-  
 kers, whose enmity never appeared so  
 eminently against any one ordinance,  
 (nor scarce against all, that ever I knew)

as

as against this glorious Oracle of God, labouring with all their might against it in the very birth.

And as for sundry hypocrites, who masked and marched in profession, as far as their wits would carry them, The Lord hath notably unhooded them by this glorious truth; so that the Sabbath being too hot for them, Satan hath drawn them from the worship of the Lord, to wallow again in the world; neer upon twenty persons hath the enemy thus ensnared, out of two hundred and fifty. Let all take heed by the sad example of a yong man one *William Sloat* who upon hearing of this Doctrine, that Gods commandments are not greivous to grations souls was brought under self-condemnation being convinced, that this lively oracle of the true sabbath was most greivous to him through fear of relations and losse of earthly advantages, so that he fell into a dreadful Agony ( like unto what is related of *Francis Spira* ) the terrors of his eternal state tormenting him for a season, till at last with the advice of carnall relations, he Apostatized not only from the Sabbath, but from all that ever he professed in the way of Church worship, declaring that all he had done, was

1 John.  
15. 13.

in hypocrisie and so with a raging tortured spirit he was hurried up and down to perswade all he could meet with that they were hypocrites like himself ) exclaim against the ordinances of the Gospel and returning to the parish profession like the dog to his vomit, and to the filth of the world like the Sow that was washed to her wallowing in the mire, where we shall leave him under the unpardonable sin, to the judgement of the great day, for if we sin willfully Heb. 6. 5, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement and fiery indignation which shall devour the adversaries. & 10. 26, 27.

As for external judgements it is hard to conclude love or hatred from thence: suppose ye that these *Galileans* were the greatest sinners? I tell you nay, but except you repent ye shall likewise perish, for though sometimes the Lord doth externally afflict yet usually gospel judgments are spiritual judgements, and therefore there is little in those instances of fire and other providences upon the first day; for if the judgements but of one generation were observed, it is easy to think that as many fires, floods, or the like may be

Luke. 13.  
2. 3.  
1 Cor. 11  
30.  
Rev. 2. & 3.

found upon any other day. *Dumbar* and *Worcester* fight are fresh instances of the same day twelve month, yea divers instances of this nature might be brought against the first day of thunder, lightnings &c. Wounding and killing divers persons in sundry places, while they have been at publick worship on the first day. But the most dreadful judgement is to leave persons after conviction, to their own hearts lusts. As also for those woful wordly wights that are convinced of the Lords sabbath and prefer a little gain before it, what will they, what can they answer the Lord of the sabbath in the last day, when they shall see all their drosse (which they have doted upon) devoured by the burning flame before their faces?

Then shall their sorrows be greatly aggravated to see those sabbath keepers (whom for sabbaths sake they envied & maligned) invested with robes, and palmes of victory in eternal glory.

And now that these righteous persons (the people of God, for whom in special the sabbath was made) may be encouraged in their continued sanctification of this blessed day. I shall in the last place shew the use and end of this seventh day sabbath

*Psa. 81.*  
11, 12.

Sabbath of the Lord our God.

*The eighth Head.*

*Use and End.*

THE two great designs of a sanctified soul are Gods glory, and his own felicity, and these are the scope of my *Position*, and with these I shall conclude, *That the seventh day Sabbath is a perpetual royal rest, for the righteous; established by precept and president for Gods praise and Saints priviledge.*

1. I have fully proved the rest in its morality, uncapable of mutability.
2. I have demonstrated the punctual appointed time to be the seventh day.
3. I have vindicated the authority of this seventh day-Sabbath, from,
  1. The fathers institution.
  2. The sons confirmation,
  3. The spirits appellation.
  4. The Saints observation.
4. I have cleared the unchangeable perpetuity of this seventh-day-Sabbath.
5. I have shewed how it should be sanctified.
6. I have declared the nature of the royal law, not a covenant, but a Rule.
7. I have pointed out the persons who are specially concerned in the celebration of this day, viz. the saints of Christ.

N 2

And

And now I am to inform these pretious persons of the blessed end, and holy use of this lively oracle, for as there is no precept that does more promote *Jehovahs* praise, so there is no part of the royal Law of Liberty, that doth more advance the Saints priviledges; upon this day the Almighty sits in his throne of State, amidst th: assemblies of Saints in the beauties of holinets.

*Isa. 33.*  
17.

This day the faithful Doves mounting on the wings of contemplation, behold the King in his beauty, and cease not soaring, till seeing things invisible, their raised notes sing forth his glorious praise, with the sweet singer of *Israel*, *O Lord, our Lord, how excellent is thy name, in all the earth, thou hast set thy glory above the heavens.* This day with self-denying grace, they leave the Worlds lovers to that muck which moves their earthly minds, and take some turns with their Prince in paradise, delighting to behold the wonderful glory, and celerity of the Sun in his circuit, the moon in her constant unconstancy; the stars as so many sparkling glories in the expanded firmament, communicating some glimmerings of that inaccessible light from the Empyreal Heavens. And then from this

Pinacle

Pinacle (as it were a Pisgah sight of *Palestine*) wondring at the wisdom and power of that glorious potentate, who hath hung the earth (this vast massie Globe) in the midst of the fleeting air, upon nothing! admiring the Sea, that huge, unruly element surrounded in a sandy girdle, with such a marvellous motion as makes the wisest of the Sons of men amazed. O the glory, excellency, might and majesty of the maker of all these!

The soul cannot but make one in that heavenly consort, which with united hearts and voices, sounds forth *Jehovahs* praise, in that *Psalm* especially designed for the Sabbath.

*Psal. 92.*

1. To praise the Lord most thankfully,  
it is an excellent thing,  
And to thy Name, O thou most High,  
sweet *Psalms* of praise to sing.
2. To spread thy loving kindness Lord,  
When Mornings glory springs,  
And all thy faithfulness record,
3. Each might with heavenly strings:
4. For thou hast made me to rejoice,  
in work so wrought by thee,  
And I triumph in heart and voice,  
thy handy works to see.
5. How great, O Lord who can expresse  
thy works and thoughts profound,

N 3

Which

*High Priviledges.*

*Which are a deep so bottomless,  
that none can search or sound.*

Thus doth the Heavenly Psalmist teach Sabbath-keepers to set forth the glory of the invisible Creator, by the admirable beauty, and excellency of the visible creature, This is the first use and end of the sanctified seventh-day Sabbath, purposely appointed to spread forth *Jehovahs* praise. And after the Prophet hath discovered the ignorance of brutish persons (with the vanity and issue of their earthly endeavours, That though they spring as grafs and flourish in their sensuality for a season, yet it is but like beasts in a fat pasture, feeding for the shambles, to perish for ever.

He acquaints us in the close of this Psalm with the second Use, and end of the Sabbath, which is strength & growth by insensible degrees, as so many plants of renown to full maturity.

10. *But like the Stately Unicorn,*

*shall I advanced be,  
Jehovah will exhalt my horn,  
and pour fresh oyl on m*

11. *The righteous like the Palm shall be  
flourishing everyone,*

*And like the goodly Cedar Tree,  
in lofty Lebanon.*

13. *Those*

*Saints portion.*

13. *Those that within the house of God,  
are planted by his grace,*

*In our Gods Court: shall spread abroad,  
and flourish in their place.*

14. *And in their age much fruit shall bring  
delightfull to be seen,*

*And pleasantly both bud and spring,  
with boughes and branches green.*

15. *The Lords uprightnes to express  
who is a rock to me,*

*And there is no unrighteousnes  
in him, nor none can be.*

What glorious priviledges are here presented as the precious portion of Sabbath-keepers? and yet, as if these were too little for us, whom God hath stirred up in these last daies to raise the razed foundations of many generations, he assures us, by his Prophet that he who was *Jacobs* portion, will be also ours, *If we turn away our foot from Sabbath-pollution, and make that day our delight, then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the High places of the earth. and feed thee with the heritage of Jacobs thy father, for the mouth of the Lord hath spoken it.* Is. 58. 12, 13, 14.

Friends, God is not obliged to us for sanctifying his Sabbath, but we are forever engaged to our God, that will ac-

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cept of our service, and give us true repentance, and pardon for sabbath profanation, and that he will honor us to set up and celebrate his long slighted sabbath, according to his faithful promises in several scriptures, where the gracious soul may find out the work of his generation.

Wherefore let such as are sincere, unite *Comp. Is.* heart and voice with one shoulder, to advance this lively oracle, to its antient *58.12.* glory. *69.1,2,3.*

*4. with* I know this doctrine would be readily embraced by earthworms, did it but produce such priviledges as are their prized portions, a fat benefice, a gainful office, or a good market, but how can such embrace Gods sabbath, who are greedy of gain, and lie upon thornes whiles they are at such services. O the Egyptian bondage of such obedience to a home-born slave!

*Jer. 2. 1.* When will the new moon be gone that we may sell corn? and the sabbath that we may set forth wheat, said the like drudges of old. *Amos 3. 6.*

Indeed, all the discipline of the Gospel together, calls not for such a measure of self-denial, as this weekly duty of the holy Sabbath. But in recompence of our obedience (though our creation mercies oblige

oblige us to whatsoever the creator calls for) the most High hath freely held forth very many priviledges to encourage us in our service.

1. 'Tis no small priviledge to be exempted from dunghil drudgeries to enjoy a whole day in a week in sweet Sabbath communion with our God. Christians often complain for want of spiritual enjoyments and acquaintance with Christ, the Sabbath opens the door of the holy of holies, as a spring of spiritual joyes. *Pf. 84.*

2. He who so freely handled forth health to body and soul on the Sabbath day by himself and his Apostles will not now fail to pour out of his spirit to such as seek him in his own wayes, he that opened *Lydias* heart upon his holy Sabbath, will also open thine, If thou let open the everlasting doors for the King of Glory. *2 Fulness*

3. If once the soul set to the advance of those times which Anti-christ hath changed, the promise will pursue him (whiles he pursues his purpose) many shall runne to and fro, and knowledge shall be increased, yea the day is now dawned (and will shine more and more as the Sabbath is sanctified) that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. *3 Know- ledge, Dan. 12.*

The

**He. 2. 13.** The Sabbath keeper shall enjoy the *Peace.* grace that Christ hath left him, *great peace*  
*Jo 14. 27.* have they that love thy laws, and nothing  
*Pf. 119.* shall offend them, the Lord longs to invest  
 165. thy soul with this priviledge of peace  
*Isa 43. 73.* O that thou hadst hearkened to  
 my commandments, then had thy peace been  
 as a river, and thy righteousness as the  
 waves of the sea.

He that will but follow Paul as well in  
 Sabbath keeping as in other gospel du-  
 ties, shall be sure to enjoy the God of  
 peace.

2. The prince of peace.
3. A life of peace, *Isa. 26. 3.*
4. A death of peace, *Psalms 37. 37.*
5. And, after death eternal peace, *Isa.*

5. 57 2  
*Plea. 4. 9.* 5. The obedient soul shall not want  
 his pleasure whose delight is placed in  
 sanctifying Gods sabbath *Isa. 57. 13. Job.*  
 36. 11.

*Plenty.*  
*1 Tim. 4.* 6. Let him not fear scarcity, for he  
 3. may be afficed of plenty, which no man  
 enjoys but he that can be content with  
 what God sends.

*prosperity*  
*Jos 1. 7.* 7. All that he takes in hand shall pro-  
 8. sper, and all shall work together for his  
 good, his very miseries have mercy in  
 their bowels, witness *Moses, Mordecai, Jo-*  
*Job. Paul,* & the whole catalogue of Saints  
 8. And

8. And whiles he is combating (per-  
 haps sometimes foiled) he is assured of  
 a compleat conquest; *God* (saith Jacob) *Gen. 49:*  
*A troop shall overcome him, but he shall o-* 19.  
*vercome at the last,* he shall overcome the  
 beast, and his image, the triple-crowned  
 monster Pope, Prelate and persecuting  
 Presbyter; yea, he shall not fail of an ab-  
 solute victory over the mark of the Beast,  
 the changer of times and Laws i. e. he shall  
 raise the foundations of many generati-  
 ons in restoring the Lords Sabbath time  
 and the Lords supper time.

9. And howsoever he meet with ma-  
 ny difficulties, such as must be expected  
 in a work of this high nature (even all  
 that malicious men and Devils can do) 29.  
 yet let the obedient soul build upon it that  
 all his Trials shall end in Triumph.

10. It is the faithful promise of the  
 Sabbath Lord to make a rich return for  
 all the reproofs, sorrows and sufferings  
 of Christian Sabbath-keepers, and we  
 may rest upon it, for it is a gracious Go-  
 spel-promise.

*I will gather them that are sorrowful for Zeph. 3.*  
*the solemn assembly, who are of thee to 18.*  
*whom the reproach of it was aburthen.* then  
 Sabbath-keepers sorrow shall end, and  
 then Sabbath-sighters sorrows shall be-  
 gin; Jesus Christ himself forewarns had  
 they

they hearts to consider, that as it was in the dayes of Noe, so shall it be also in the dayes of the Son of Man.

Now it appears in the dayes of Noah, the deluge came upon the world on the seventh-day, and the Apostle speakes expressly ( though scoffers remain willingly ignorant of this admonition ) that as the old world perished by water, to this is reserved for fire, against the day of judgement and perdition of ungodly men. It will be sad for professors to be found fighting under Anti-christs banner in Sabbath-profession after admonition! Ah poor slumbering souls, it is not hearing, fasting, teasting, baptising that will avail in that terrible day, it is not *Lord, Lord, we have prophesied in thy name, we have done many things by thy power,* alas miserable muck-worms many things will not serve their turn, *he who keeps the whole law and offends (wittingly) in one point, he is guilty of all.* God gave ten commandments to Israel, and Israels duty was to deliver them as so many lively oracles unto us, now one of those lively oracles enjoines the seventh day Sabbath; it will not avail to tell Christ they have kept nine of them in the very letter, if the tenth be slighted in the later; they must then see and feel that not one jot or tittle of those lively oracles

*Heb. 2. 14*  
*Luke. 17. 26.*  
*Gen. 7. 10.*  
*See the margin.*  
*2 Pet. 3. 3. 5. 6.*  
*Mat. 7. 22.*  
*Ja. 2. 12.*  
*2 Tim. 3. 16.*

cles is in the least altered, or ANY Confess. WAY dissolved ( as Englands whole assembly have in words confessed ) Wo and alas what will become of those that Jeroboam-like have changed the time expressly appointed in that Law which they say Christ hath not ANY WAY dissolved but much strengthened to binde Gospel Saints? Miserable Sabbath breakers, that will not take warning, I shall leave you to the hardness of your own hearts till you bring your own blood upon your heads I expect nothing from you but scoffes, reproaches persecutions, the worst you can do; tis your nature you must act up to your principles and to the height of your power; I pity you and pray that God may give you grace to pity your selves before it be too late.

*He that overcometh shall sit with Christ in his throne* when the Sabbaths weekly returns have wasted his obedient soul from strength to strength to keep a joyful Jubile in Messiahs Mansions of majesty. Days shall be changed into years, yea the Lords Sabbath of grace to a thousand years rest with the Lord of the Sabbath in glory. Then those that carefully keep Gods Sabbath through reproaches as (Jew) turning back to Moses shall find a heavenly harmony between Jew and Gentile,

Rev. 19. Gentile joyning in continual *Alelujā* to Jesus; then they shall find Christ and *Moses* friends, and none honoured to sing his praise who have contemned *Moses* musick; then those and only those that have obtained victory over the Beast, his image, his Mark, and the number of his name; shall sing the song of *Moses* the servant of God and the song of the Lamb: happy souls who shall be found in the possession and faithful profession of *Moses* lively oracles and the oracles of the Lamb together; *Moses*'s ten precepts received from Sina, and the Lamb's six principles delivered in Sion are equally honoured by the Spirit of truth as the oracles of God; and equally given to the Saints, and therefore let such as would approve themselves Saints be careful to speak as the oracles of God.

This is the very day of singing the song of *Moses* & the Lamb that is of reviving the ten precepts and six principles as through Gods grace I shall fairly prove in another peece, wherein it will appear how the sixth seal opened the six principles of Christian Religion in their primitive puritie, which many precious souls have with joy embraced, and that of the opening the seventh seal hath now discovered the long concealed

Rev. 15.  
2.3.

Acts 7s  
38.

Heb 5.  
12.

Heb. 1.2.  
& 6.1.2.

1 Pet. 4.  
11.

concealed mystery of the seven pillars of Prov. 9.1. wisdoms palace which I shall demonstrate by good authority to be the seven sorts of Officers that Christ hath appointed in his house, As 1. Prophets 2. Apostles 3. Evangelists 4. Pastors. 5. Teachers, 6. Elders 7. Deacons all which were brought to open view upon the late terrible commotion where- in the tenth part of the City fell with the tenth horn, and 7000 names of men in whose ruines all the seven stars of heaven ascended our horizon, to trumpet forth the long concealed seventh day sabbath, which with the forementioned precepts and principles make up the melodious harmony of *Moses and the Lamb*.

But look about you unbelievers, for whiles the Saints stand on a sea of glass mingled with the oracles of *Moses* and the oracles of the Lamb in their hearts and monthes professing the precepts and principles of Law and Gospel, Behold 7 Angels having the 7 last plagues full of the wrath of God to pour upon the heads and hearts of such as joyn not in the song of *Moses and the song of the Lamb*.  
Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes thou King of Saints.

Observe as you desire your souls good that

Rev. 15.  
1.23.4;

Rev. 15. that the song of *Moses* and the song of  
3. the Lamb are the JUST AND TRUE  
WAYES of the Lord handed forth by  
*Moses* and the Lamb.

Vers. 4. *Who shall not fear thee O Lord and glo-  
rifie thy name for thou alone art holy, for  
all nations shall come and worship before  
thee for thy judgements are made manifest.*

High praises to thy glorious majesty  
for thy special grace O God, in the glo-  
rious discovery of thy pure precepts and  
precious principles those lively oracles  
left unto the Saints by *Moses* and the  
Lamb! honour; and glory unto thy  
great Name in revealing the high  
presumption of that little horn in *chang-  
ing times and Lawes*; for ever magnified  
be thy mercy in making this precious  
truth manifest to the souls of many of  
thy Saints; *That there remaineth the ce-  
lebration of the Sabbath to the People of  
God.* Sweet Spirit of Holiness do thou  
sanctifie our hearts that we may Religi-  
ously sanctifie thy blessed Sabbath, till  
thou bring us to thy Palace in peace and  
receive us into our Masters joy where  
we shall enjoy everlasting rest. *Alelyjah.*  
*Blessed are they that do his Commandments  
that they may have right to the tree of  
life and may enter in through the gates  
into the city. Amen.*

Rev. 22.  
14.

FINIS.